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THE MILLENIAL BOND: A SERMON ON THE ATLANTIC CABLE.

Isaiah xi. 6—9:

"The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion and the fatling together,
And a little child shall lead them.
And the cow and the bear shall feed together,
Their young ones shall lie down together,
And the lion shall eat straw like the ox.
And the sucking child shall play on the hole of the asp,
And the weaned child shall put his hand on the cockatrice' den (the adder's hiding-place).
They shall not hurt nor destroy in all my holy mountain,
For the earth shall be full of the knowledge of the Lord,
As the waters cover the sea."

This is one of the most highly poetical of those many passages in the Jewish prophets, which fervently anticipate the coming of a better age. That better age to come they never ceased to see in the dim distance, through national sorrows more nearly impending. Isaiah spoke the prophecy before us apparently in the reign of Ahaz, the idolatrous king of Judah, when the Assyrian king, having already carried into captivity the flower and strength of the northern kingdom of Israel, seems to threaten the southern kingdom of Judah with the same fate. But Isaiah exhorts his countrymen not to be afraid of the Assyrians, for "yet a very little while and the indignation shall cease through *their destruction*." The Assyrian king "will shake his hand against the mount of the daughter of Zion, the hill of Jerusalem;" but Jehovah will lop the bough with terror * * * and the haughty shall be humbled; * * * and there shall come forth a shoot from the royal stem of Jesse, and a branch shall grow out of his roots, who shall be endued with the spirit of the Lord to rule righteously. The description in our text follows;—of course not literally designed, but as a beautifully figurative description of the peaceful and happy state of things anticipated by the prophet, as about to come to pass under this distinguished ruler. The description goes on (in the 10th and following verses) to say that the Gentiles will make this root of Jesse their banner also, and that the outcasts of Israel and the dispersed of Judah shall return from all parts of the earth to their own country; that Ephraim and Judah (the northern and southern kingdoms of

the divided Jewish monarchy) shall no more vex and envy each other, but be united and strong against all common enemies.

The obvious historical interpretation of this "root" of the royal family of David is that which understands it to mean Hezekiah the son of Ahaz, whose opening reign, virtuous and religious, the prophet and his fellow-countrymen saw in thankful contrast to the late idolatrous reign of Ahaz. How natural and true-hearted such anticipations! We only make them difficult to understand and unnatural of explanation when we try to take the figurative language of devout and patriotic hope too literally. In this way we provoke the historian's matter-of-fact rejoinder, that the kingdoms of Judah and Israel were not re-united, in point of fact, as patriotic Jews hoped they might be;—that their dispersed countrymen were not at that time all brought home, nor the Gentiles attracted to the light of Judaism;—just as, by a deeper literalism still, we may provoke the offended science of the naturalist into reminding us, that the wolf and lamb cannot in nature dwell together, nor the lion eat straw like an ox. We must make neither the figure of speech literal, nor the figure of thought.

Yet, when the wise and religious, but not wholly prosperous, reign of Hezekiah was over, and the monarchy of Judah was declining rather than reviving, the hearts of the Jewish people looked onward through the captivity which their prophets were now announcing as in store for them, to the sweet vision of brighter days beyond it. And both Jewish and Christian interpreters have been disposed to seek a secondary meaning for the peaceful days of the root of Jesse; some finding the fulfilment in the return from the captivity in Babylon, some in the days of Jesus Christ, and some regarding it as still to be realized in a Jewish or a Christian Millennium.

There is an interest in the general tone of all these speculations, quite independent of, and superior to, every question of their individual truth or fallacy; inasmuch as they betoken the perpetual aspiration of the human mind and heart after something better and purer than at present exists, and the inherent capacity which dictates the aspiration.

Let the historian drily prove (as he probably can) that every particular form in which this ideal golden age has expressed itself, has failed of being practically realized; yet he cannot disprove the fact that the aspiration and the capacity have been always there; and we may shew him that they have realized, under God's high providence, a better good than the particular form which was humanly expected, attempted and frustrated.

Let him prove (what needs little learning to shew) that under that branch of the royal house of David which was evidently contemplated by Isaiah, neither the wolf literally lost his ferocity nor the lion or serpent their terrors; nor was the figure fulfilled,

except very imperfectly, that the earth (or even the "land" of Judea) was full of the knowledge of the Lord;—we repeat, the faculty and the aspiration still lived and strove, and that was better.

Let him prove that the more decided and permanent form which that Jewish hope next assumed, in looking for a heaven on earth when the nation was restored from Babylon to their own land, was again, as regards outward detail, an unfounded hope. We know it; yet that hope was not in vain to those who held it; not in vain was the discipline which it provided for their virtue and their faith; not in vain the impulse given to their minds and characters, which found them, for centuries more, looking forward and forward still for their Messiah's coming.

Let our stern historian yet further prove to us that the Messiah, Jesus of Nazareth, when he really came, again disappointed this national hope of theirs. We know it; and we see in the disappointment something far greater, more exalted and spiritual than its fulfilment would have been. The providence of God was working out a higher thought than even prophetic men had grasped. Gentiles and Jews accepting that spiritual Messiah, was surely a great step in virtuous idealism for either party to achieve, lifting towards it the actual of every Christian life thenceforth.

And let our historian go on to tell us how this same ideal of a better age, not satisfied even with the Christian doctrine of immortality, or being unable to part with its fondest prejudices, next took the form of expecting that the risen Christ would return to earth in person and set up a visible but spiritual kingdom; how the writer of the book of Revelations (not John the Apostle, I believe, but another and later John, called the Presbyter or Elder) gave comparative definiteness to this idea at the time, perhaps, when the destruction of Jerusalem by the Romans was impending or actually in progress, declaring that heathen Rome too, the persecutor of both Jews and Christians, should fall, and then the New Jerusalem should descend visibly from heaven, and Christ reign in it for a thousand years; how, among Christians of the second and third centuries, the belief in this Millennium became increasingly prevalent (though some of their learned fathers actively disputed and disowned it); and how it always has failed to begin, as often as its visible beginning has been definitely expected, and yet is apparently expected still by many;—we say, it is a history of virtuous and religious energy and hope, the essence and the excellence of which is thus to "spring eternal in the human breast," and the mere accident of which is to have taken a form, or forms, which, under the great laws of the world's providential government, were sure to be disappointed. We say, too, that the virtuous and religious hopes and energies implied in this record of human longing and

disappointment, may find (as we shall soon endeavour to shew) more solid encouragement in the understood and observed course of God's good providence over our world.

But first let me remind you (and it is a very curious and interesting part of the subject) that this Messianic or Millenian hope "which breathes from day to day diviner things, and mocks possession," is not exclusively a Jewish or Christian idea. How far the old Greeks and Romans may have been indebted for it to their knowledge of the literature of the despised Jews, I cannot say; but some of their best writers have sung not only of a golden age as past, but of a Millennium as to come. Perhaps the most remarkable of these instances is a poem of Virgil's (his 4th Eclogue). It is remarkable for the similarity of a great part of its imagery (which is, however, very inferior in poetical power and taste) to this very passage of Isaiah; and also remarkable for the circumstances in which it was written and the application which the poet intended it to bear.

He had seen his country plunged into the horrors of the civil war between Antony and Octavius; and, like other good and peace-loving men, hailed the marriage of Antony to the sister of Octavius as a pledge of reconciliation between the chiefs and returning happiness to the people.* Some months before, Octavius had also married; and it was in anticipation of the birth of an heir to one or other of these apparent arbiters of the world's destiny that Virgil wrote a poem, which is remarkable for its similarity of style to that in which Isaiah had spoken of the stem from the root of Jesse, and very much resembling it in many of its particular figures of speech. The golden age, the ancient kingdom of Saturn (he says) is coming round again with the revolution of time. The world shall again be at peace from the time this child shall become a man, though a few disputes may first intervene. The cattle shall be in no fear of the lion. Serpents and noxious plants shall be no more found. Flowers shall spontaneously grow over the child's cradle. Brambles shall bear grapes, honey flow from the oak, and sweet balsam abound. The ground shall produce everything without tillage. All this is very similar to Isaiah, yet in very inferior style, inasmuch as

* Virgil was more lucky in the application of his "prophecy" than he might have been. Yet it was really a double failure, in spite of its temporary appropriateness. The facts (more precisely than could be explained in a sermon) were these: Octavia, the sister of Octavius, when she married Antony, was pregnant by her late husband, Marcellus. Scribonia, the wife of Octavius, whom he had married some months ago, had now a similar expectation. One naturally supposes it was the infant heir of Octavius, not the posthumous child of Marcellus, whom Virgil ventures to hail as the future ruler. But his "*parve puer*" proved inapplicable in that quarter, as Scribonia's child happened to be a daughter. Octavia's, however, was a boy; and when Octavius (who had no child but that one daughter, Julia) adopted the young Marcellus as his heir, the Virgilian prophecy seemed to be gaining an unexampled fulfilment. But, alas! Marcellus died in his twentieth year, and never reigned. So the Virgilian boy was a girl after all.

the figures are too much particularized and elaborated, instead of being left in grand outline. And when Virgil goes on to say that wool shall not need the dyer's art, but be found in native red, yellow and purple on the sheep's back, he makes us fully aware (if he has not done so before) that this elaboration of his figures is fast destroying the figurative meaning and force of the whole description.

So much for the Millenian idea among the ancient heathens. It has started into a more active, if we cannot say a more practical, form among modern communities, quite apart from any religious or scriptural belief; supplying, in this aspect, a more impressive comment still, perhaps, upon the belief and the faculty of perpetual improvement which are inherent in man's nature. Socialism in France, attempted on the scale of national politics, in England and America on a private scale by Robert Owen, and by various others since,—and always miserably failing, to the utter disappointment of its sanguine friends, if not to the ruin of deluded dupes;—all this affords to the thoughtful and benevolent mind, not mere food for contempt, or sarcasm, or despondency, but rather evidence of forces striving earnestly for improvement, of aspirations aiming at something better than is at present experienced, however vague the aim proposed, however insufficient the means by which it is attempted. In this light we shall do well to look upon the Socialistic efforts, as well as the contemplative theories of Millenian advancement; and may find in them the materials for a more solid hope of human progress. For human nature, we consciously feel and every where observe, is progressive, both individually and collectively; and we may trace in the history of the past the pointings of Providence towards a still improved future, finding, even in the delusive Millenial hope or Socialistic scheme, some of the living energies by which, if only well directed, the world is to be progressively improved.

Foremost in all these abortive hopes or plans, as nearest and dearest to the human heart, has ever been the vision of *perpetual peace on earth.* Peace is the soil of all the arts and all the virtues. It is the atmosphere of man's healthiest developement. Therefore it is the aspiration of the moralist. Therefore it has the benediction of the gospel. The realization of universal and long-continued peace among the nations of the world, would indeed be felt to be a worthy and full realization of the prophet's imagery, in which he makes the wolf and the lamb, the leopard and the kid, the lion and the calf, dwell together, with a little child tending them.

Now let us rapidly notice what tendencies towards the increasing prevalence of peace, with its train of blessings and virtues, are visible in the past history and present condition of the world. If the Millennium is a dream, not so are the religious and moral

tendencies of improved and awakened human nature; not so are the constant providential influences of civilization and commerce.

Surely the progress of *civilization* has, in the estimation of every civilized being, bettered the condition of man upon the earth, not only in his outward lot, but mentally and morally. Between civilized nations how rare are wars! All civilized nations are aware of the folly, if they do not also shrink from the wickedness, of war. Between two such it is scarcely known, it is scarcely deemed possible. They have more rational modes of settling disputes than by mutual injury; they employ it only as the last dread resource; for they know that their civilization makes its ravages the greater when adopted. Their wars are, in point of fact, chiefly carried on against nations less civilized than themselves, who know no other mode of arbitrement, and for whom (shame to the civilized!) any truer arbitration than that of Might must often award a different result. Where the civilized and the savage have come into peaceful contact, the latter have been altogether benefited by the intercourse; and where the first intercourse has been (as too commonly it has been) that of conquest, whether by the fewer civilized or the more numerous barbarians, a longer period has elapsed, yet in due time the blessings of civilization have still been spread as the result.

Among civilizing influences none has been greater or more pure than that of the spread of *Christianity*. It supplies the very spirit that was wanting in the ancient civilization, by its doctrines of One Heavenly Father and One Human Brotherhood, by its spirit of religious love and faith, of mutual duty and mutual peace. The labours of its missionaries in ancient and modern times (I do not include the Crusades among Christian missions) have been among the best illustrations of its civilizing influence. Mistakes have indeed been made, especially in modern missions, by those who have too enthusiastically expected that the mere preaching of the gospel would, of itself, suffice to raise the savage into the civilized man. No such expectations were warranted by the early history of Christianity, even as propagated by the ministry of the apostles. It does not supersede ordinary civilization, but rather carries it on towards completion. The gospel was first preached, not among savages, but, on the contrary, among the most civilized nations of the world; and modern missionaries have found that, in presenting it to savages of the present day, their first office must be to teach the useful arts of civilized life. A Livingstone does not preach the gospel to the inhabitants of central Africa, till he has shewn them how to improve their cultivation of the ground and the construction of their dwellings.

Commerce has, from the earliest of days, been the most constant agent of civilization. Legitimate commerce is all peace-

ful; and though, of course, it is self-remunerative (or it would cease to exist), it is so *on both sides.* It is mutually advantageous. And if, therefore, it is not to be adduced as a pure exercise of human benevolence, it is at least an evidence of the goodness of Divine Providence, that men should be thus prompted by their own interest to do what is most for the interest of others also. I can never concede, then, that the spirit of commerce is characteristically *low and selfish.* Low and selfish modes of conducting it there are; and there are fraudulent, and wicked, and nefarious things done in its name; but these are not trade; they are trick, they are fraud, they are robbery, and sometimes worse still.

Commerce has ever been the great *peacemaker* among men. What is called its sordidness of spirit, has at least been an excellent counterpoise to what is called the *glory* of needless or ambitious wars. Commercial considerations have often held back kings and peoples from the too quick resort to the law of force, and kept them rational and human in spite of themselves.

The modern world has seen the relations of commerce multiplied and extended beyond the range of ancient imagination. To the Greeks and Romans (not to mention the Jews, Egyptians and Phœnicians), the Mediterranean was "the great sea," and the oceans beyond it were all but unknown. In the days of Augustus, one of the principal Latin poets deprecates commerce as a tempting of Providence, who had designed for ever to separate the nations that are divided by the sea;* and another (whose celebration of the Augustan Millennium we have already referred to) makes it a part of his Millenian idea, that foreign commerce shall intirely cease, and each country grow all its own supplies. We have learnt to form a different estimate. Discovery, itself the child of Commerce, gave new continents to the moderns, separated by oceans of previously unmeasured extent; and commerce hastened to reciprocate the wealth of old worlds and new.

Commerce, at home and abroad, has been the continual spur to *mutual intercourse* among fellow-countrymen and fellow-men. And all such extended means of intercourse have been felt to be a real good in themselves, being increasingly used, not merely for the exchange of outward commodities, but for the promotion of literature, science and art, for all the pleasant intercourses of family and friendship, and the advancement of all the great designs of philanthropy and religion. The intercourse of individuals and nations is proved by the facts of human history to be the great law of growth and improvement.

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* Nequidquam Deus abscidit
Prudens Oceano dissociabili
Terras, si tamen impiæ
Non tangenda rates transiliunt vada.
Audax omnia perpeti
Gens humana ruit per vetitum nefas.
HORACE, Odes, i. 3.

Our day has seen these marvels of intercommunication most rapidly multiplied, in the application of steam-power to ships and railways, and in the more wonderful application of electricity to the purposes of speech from town to town, from nation to nation, and now (as the last recorded triumph of civilization) from continent to continent. The accomplishment of the Atlantic Telegraph is worthy of philanthropic and devout celebration. If, amid often-recurring jealousies between the inhabitants of this country and our kindred beyond the ocean, a reasonable confidence has been felt, and again and again justified in the result, that the bonds of commerce existing between us are so many effectual bonds of prudence, added to those of duty and Christian feeling, in the interests of peace,—how much are those beneficent bonds strengthened by the establishment of an intercourse no longer of ten days out and ten days back, but of two hours and a half to speak and receive the reply! That little wire shall have the blessings of humanity and religion upon it! Fitly was its first message couched in these words of wondrous fact and holy inference: "Europe and America united by Telegraph! Glory to God in the highest; on earth peace, good-will to men!" Well might the achievement be hailed by our brethren on the other side, as the news spread from town to town, with demonstrations of joy (not unmixed with public expression of religious feeling), which, if *we* have not made them with the same conspicuous zeal, we trust are to shew themselves not less really and truly through years of closer amity and mutual benefits.

And thus let us accept the latest lesson given us of the true religiousness of Science, and of Art, and of our secular daily Life itself.

PRAYER.

O God, who hast made of one blood all the nations of men to dwell before all the face of the earth! binding them in mutual interest, however separated in distance, and binding them more firmly in one spirit of mutual kindness through the true knowledge of Thee, and of thy Son's gospel;—we bless Thee that, in thy constant providence over our race, Thou art also leading on the course of improvement, of peace, of virtue. We look not, Heavenly Father, for the kingdom of our Lord to come with outward signs, so that men shall say, Lo! it is here, or Lo! it is there. We pray only that the kingdom of heaven may come within us and among us, making each of us more dutiful, more true, more virtuous, more pious. We would not fold our hands and look for Millenial glories to arise; but do our true work as Christians in thy service, on behalf of our fellow-men, and so trust to Thee, who hast the times and seasons in thine own power.

Thine is the kingdom, and the power and the glory, for ever and ever. Amen.

BUNSEN'S TRANSLATION OF THE BIBLE.*

A NEW and special interest in the Bible is one of the most marked signs of the times. This interest manifests itself in the substance of the Bible as represented in the ordinary vernacular translations. It is seen also in efforts to bring the original texts into a purer condition, and to render them into versions less inaccurate and inadequate than those which are in common use. This interest is pleasing and full of promise. It bespeaks a deep and active religious feeling. It proves that the sacred Scriptures are taking their proper position in men's hearts; and if it betokens a want on the part of the Christian community, it also foretels the requisite supply. These are facts in which the disciple of Jesus will and must rejoice. Every friend of religion may rejoice in these facts, and the joy may be shared by persons whose chief desire is the progressive advancement of a pure and living civilization. Well-timed, then, is the work whose title stands below. Its appearance is at once a consequence and a token of the widely-spread and deeply-rooted interest to which we have referred. Chevalier Bunsen may in this particular be considered as representing the best and highest feeling of the age in regard to the Bible. That feeling his labours will sanction, confirm and promote. It is a happy thing that he has applied himself to the arduous and noble task. In all literature there is no office which demands a combination of qualities so numerous, so various, so lofty, as the translation of the Bible. Most of the requisites are possessed by Bunsen. Without justifying this statement by particulars, we draw attention to the fact that the translator is a layman. In this quality Bunsen enjoys singular advantage. Here he surpasses Luther, whose name the great endeavour on which Bunsen is entering inevitably calls up in the mind, and whose services, great and lasting as they are, the services of Bunsen give promise of equalling, if not surpassing. The benefits of such a labour cannot be confined to Germany. They will extend themselves to all Christendom, and be felt by the whole of civilization. England will not be long ere she has a full share of those benefits. Chevalier Bunsen's translation will compel a similar step in this country. The revision of our English Bible is advanced half a century by the appearance of this German translation. Luther's footsteps were closely followed by Tyndale; Bunsen's footsteps will in these days have more than one to tread therein. Hence the importance of the character of the work he has begun to put forth. The work takes a very high position. It reflects the first scholarship of the age, of which, indeed, it is an embodiment. Without undertaking to subscribe

* Bunsen's Bibe-Werk: The Bible Translated and Explained for common use in the Christian Church and Family, by Christian Carl Josias Bunsen. Part First, Vol. First. David Nutt, 270, Strand, London. 1858.

to everything we find therein, and while regretting the presence of no small degree of philosophical mysticism (never out of place more than in the translation or the exposition of the Bible, the simplest no less than the grandest of all books), we bear full and willing testimony to the great and varied merits of the work, and heartily wish that at no distant day they may be made accessible to the English public. Our object, however, is not so much to characterise, still less to criticise, the work, as to lay before our readers some account of it. The volume, which consists of some 440 pages small quarto, contains a translation of Genesis, chapters i.—xi., giving a picture of the world before Abraham, as viewed by the Hebrews. This part occupies only two-and-thirty pages. The rest present various preparatory and explanatory matter, forming a kind of popular introduction to the Scriptures in general. The greater part of this preliminary matter is interesting to the scholar and of very great value for the public. Here the vast treasures of accurate knowledge possessed by the writer appear in their best place and to very great advantage. The value of these *prolegomena* lies not merely in their presenting a summary, made by a most competent hand, of the ascertained results of the best and most recent scholarship, but also and even more in the opportunities they afford of perusing and studying the views entertained by one who, to the deep and vivid faith of the Christian disciple, adds a degree of culture, a liberality of thought, a width of view, and a geniality of disposition, which rarely meet in the same individual, and which are of special value for the important task.

The introductory matter divides itself into three principal parts:—1, Premonitions; 2, Biblical Annals; 3, Weights, Measures and Coins. Connected with these are supplementary essays, remarks and explanations. The first division is the most important. It is also the longest, occupying, with an appendix, 198 pages. These Premonitions stand classed under five chapters. The first chapter, after speaking of the need of the work and the call or fitness of the workman, divides itself into three sections. Section first shews that the authorized translations of Protestants are the best that have yet appeared. The theme is developed in three sub-sections. Sub-section first compares Luther's translation with other German translations; the second speaks of the translation of Ulfilas (Ulfila, Wölfel, Guelph) and the national versions of the several Protestant communities; the third exhibits the world-wide importance of the authorized translations of Protestants. The second section shews that the labours connected with the authorized translations of Protestants end in 1650, and that the learned or scientific study of the Bible begins with 1770. The third section has for its theme, The Duty of the Scholar corresponds with the Wants of the Church. Under the second head or chapter the author treats of the collection

and the text of the biblical writings; and, 1st, of the origin of the New Testament, or the formation and unity of the sacred writings of Christians; 2nd, the traditional text of the Scriptures of the New Testament; 3rd, result of the foregoing in its bearing on a correct view of the terms, Tradition and Canon; 4th, the collection and arrangement of the writings of the Old Testament, or history of the Old-Testament canon; 5th, result of the investigation into the canon and the text of the Old Testament. The third chapter handles in general the question of biblical translations, and in four parts: part first, the value of the ancient translations in general; part second, the value of the chief ancient translations in regard to the text of the Bible, together with a plan for a critical triglott, consisting of the Targums, the Seventy and the Vulgate. Entering into particulars, the writer treats of the Chaldaic translation into the vulgar tongue of Palestine, or the Targums, and the most ancient Syriac version; 2, the text of the Alexandrine translation of the Law, the Prophets, the Hagiographa, and its daughters; 3, the text of the translation of Jerome, and of the ecclesiastical text of the Roman Church; and, 4, sums up the results of these inquiries in three sections. Resuming the general arrangement of this chapter, Bunsen devotes the third part or section to the modern authorized Translations, and the principles to be observed in the revision of them, inquiring into the proper representations of the names given to God, and specially the name Jehovah. The fourth chapter has for its general subject the explanation and exposition of the Bible. The subject is spoken of in six sections: section 1st, the intelligibility of the inner sense of the Bible for the members of the Church; 2nd, the necessary steps in the explanation and exposition of the Bible; 3rd, the dogmatic or scholastic method of interpretation; 4th, the rationalistic method of interpretation; 5th, the mystical method of interpretation; 6th, the relation of the biblical method of interpretation to the scholastic, the rationalistic and the mystical method. The fifth chapter gives the history and plan of the present translation, intended "to be used in churches." From this last chapter it appears that the learned writer contemplates the following gigantic task: 1st, the traditional text in a faithful and intelligible version, with references and explanatory remarks under the text; 2nd, the restoration and re-arrangement of the several original texts, with historical explanations and expositions; 3rd, the biblical history, comprising the everlasting kingdom of God and the life of Jesus Christ. The whole is to be brought to completion in three divisions, comprising eight volumes. As, however, a German volume contains more than our English volume, and as the present volume of some 450 pages is but the "first half volume," the reader will not exceed what may be expected if instead of "eight" he puts down sixteen volumes as the sum-total of the

undertaking. One "half volume" is to appear every quarter, so that the whole may be completed in four years. As if this task was not too much for human powers, the author is at the same time engaged in writing his important work, "Gott in der Geschichte," *God in History*,—a philosophy of history from the biblical point of view. If we ask ourselves whether these labours can be brought to a termination within the limits of man's existence, we can only reply that nothing is impossible to German diligence and learning.

To make our account of the contents of the present part complete, we must add that at its head is a Preface addressed to the Church, and in its body is a series of biblical passages translated and explained by way of specimens, and as giving the key to the author's views on important points. Most important, however, among these additions, is a consecutive view, in a tabular form, of the events of Hebrew history from the Exodus down to Alexander the Great, accompanied by synchronistical views of Egyptian, Assyrian and Babylonian history, and by essays illustrative of particular points connected therewith. These tables and disquisitions will be welcomed by biblical students, the rather because the inquiries of Bunsen, Lepsius, and other eminent Egyptologists, have done something to disturb the ordinary chronology, while the discoveries of Grotefend, Lassen, Rawlinson, Layard, have thrown new light on the history of the great heathen nations of Western Asia. The value of our author's services in this department would have been increased, had he from his own admirable writings on Egypt, &c., compiled a universal chronology of ancient days, which, going back from the Exodus, would have exhibited the world in its time-relations as remotely as the Egyptian monuments carry the student. There would thus have been produced a new system of chronology founded, not on fancies or speculations, but on facts; and this is one of the principal historical wants of the age.—So far as this vast undertaking is executed, it satisfies the expectations of its author's friends, and corresponds to the present advanced position of biblical learning. One of the greatest merits of Bunsen's writings is their emancipation from authority. Bunsen's is a free, no less than a powerful and well-stored mind. The spirit of this "Bible-Work" is therefore truly and thoroughly liberal. You must admire its independent thought even when you cannot agree in its conclusions. A few words translated from his admirable essay on the Dogmatic Method of Interpretation, will confirm these statements and illustrate the author's style. Treating of the dogmatism of the period which elapsed between the fourth and the seventh century, a period during which Trinitarianism grew into its full proportions, Bunsen says—"Men were satisfied then with establishing forms of opinion respecting the metaphysical nature of the Godhead, and especially respecting the union

of the Divine and the Human in Christ. In this employment they more and more narrowed the free word of the Bible, no less than free thought. From Athanasius (died 373) down to the first systematic dogmatist, John of Damascus (about 710), they were compelled to do violence as much to the letter of the Bible, as to the most ancient fathers of the church, in order to gain support for their ecclesiastical formulæ. These so-called confessions of faith were in truth undesigned admissions, that all the exact and narrow determinations laid down by the church theologians, led to contradictions with the Bible as unavoidably as did the determinations of the heretics. Moreover, they had the practical disadvantage of separating the church and the Bible, and of erecting a wall of separation between the historical Christ and the human mind. To this was added that the Christian community fell more and more under the power of the hierarchy. The Bible ceased to be the book of the people and the church."

These true and emphatic words may serve to point out the interest which Unitarians have and ought to feel in the diffusion of the Scriptures, and specially in efforts, such as the present, designed and fitted to present them to the public in a pure and intelligible form. Special should be the gratitude of Unitarians to scholars who, like Bunsen, consecrate their immense learning, varied culture and noble souls, to the task of making the divine word in the translation as simple, as beautiful and constraining as it is in the originals, and thus most effectually prepare the way for the general reception and triumph of the unadulterated truths, the lofty and all-embracing principles, the grand and subduing sympathies, which form the essence of the gospel. And while some, in a vague and almost unintelligible dissatisfaction with their outer position in the world of religious thought, are unhappily undermining the citadel they are set to defend, that at will they may float away to some undeclared, if not unknown shore, it is gratifying to find that the great work of Christian Reform is thus being done by one of the most distinguished scholars of the age, standing beyond the walls of our church, and owing no allegiance to its interests.

B.

LOVE AND FEAR OF GOD.

If I fear God, it is because I love him and believe in his love; I cannot conceive myself as standing in fear of any spiritual or human being in whose love I do not entirely believe. Of that Impersonation of Evil, who goes about seeking whom he may devour, the image brings to me no fear, only intense disgust and aversion. Yes, it is because of his love for me that I fear to offend against God; it is because of his love that his displeasure must be terrible.—Mrs. Jameson.

THE DEAN OF WESTMINSTER ON THE ENGLISH NEW TESTAMENT.*

The imperfections and errors of the English Authorized Version of the New Testament have latterly attracted so much attention, that the question as to the manner of correcting them begins to assume a more definite form. A new translation is no longer demanded, since all are aware of the beauties of the existing one, and are attached to it by old association; but as the knowledge of its faults extends, the desire that it should be revised is increasing. Definite schemes begin to be proposed for accomplishing this object with the least offence to the feelings of the public, and the least injury to the real interests at stake. Every fresh contribution to the literature of the subject is welcome, as adding to our stock of corrections, and smoothing the way for further progress towards the ultimate settlement of the question. If we perhaps look to the labours of Nonconformists for the freest criticism and the most liberal principles of interpretation, we welcome the appearance of the clergy of the Established Church in the field, because the prestige of ecclesiastical position must hasten the time when benefits, otherwise restricted to the closet of the student, shall be extended to the whole church. The work of Professor Scholefield, the translations of St. John's Gospel and Romans by Five Clergymen, are doing good service; and we have now to thank the Dean of Westminster for his assistance in this task. Of superior advantage even to the influence of his position, is his well-known literary character. Few of our literary men have made Words matter of such careful study, and few can so well appreciate the minute distinctions of language. This peculiar talent he has brought to the work before him with a spirit of humility befitting a true Christian, and the result, as attested by many emendations, is worthy of his reputation.

The time for an Authorized Revision of the English Version may be still far distant. We are inclined to agree with Dr. Trench, that the season is not yet ripe for the undertaking. Learned and able men are still labouring at the correction of the Greek text, and there would hardly be an entire concurrence in the choice of any existing edition. And though we have some valuable modern translations of the whole New Testament, and many of single books, we think that a sufficient body of approved works could hardly yet be collected as guides which would warrant a revision. The existing Authorized Version was based on a number of translations well known to the public of its day, which are still respected for their merit as well as

* On the Authorized Version of the New Testament. By Richard Chenevix Trench, D.D., Dean of Westminster. J. W. Parker and Son. 1858.

their antiquity. There could scarcely be gathered together so valuable a set of modern versions as those contained in Baxter's English Hexapla, and others which lay before the learned men who prepared the present translation. Many of the later ones are remembered only for their strangeness, while others that are more valuable are stamped too strongly with a sectarian name to be generally received as authoritative guides. Let the Greek text continue to receive the attention of European scholars and critics; let learned Englishmen add their various contributions towards a revised translation; carry out the plan* suggested by Dr. Trench, that an authorized conference of learned men of all sects (excluding only the Baptists, as demanding "not a translation of the Scripture, but an interpretation"†) should issue a carefully prepared list of emendations, with a recommendation for their future incorporation into the text,—and preparation will thus be made for the accomplishment of a great work demanded by the interests of a pure Christianity, and for securing a two-fold advantage, in giving to the public an improved translation, and in directing attention rather to the spirit than to the letter of the gospel. Thus Dr. Trench (p. 141) asks whether that very unsettlement in regard of the words in which God's message has hitherto been conveyed to them, might "not prove for some a motive to a more accurate considering of the message itself, a happy breaking of that crust of formality which by long habit so easily overgrows our reading of the Scripture?"

Dr. Trench has classed his emendations under various heads, apologizing, however, for adopting this form as leading to expectations greater than he considers himself to have realized. He treats, among other subjects, of errors made by the translators in Greek and English grammar, in translation, and in the choice of words, and in this last section, as might be expected, his book gives us the most valuable suggestions. A few of these we will proceed to quote.

In Cap. II. he vindicates the translators from inaccuracies which are owing not to their neglect, but to the altered meaning of words. Thus "churches"‡ (Acts xix. 37) was correct, since the word "church" was constantly used in early English for the heathen or Jewish temple, as well as the place of Christian worship. The habitual procrastination of human nature has rendered "by and bye" (Matt. xiii. 21; Mark vi. 25; Luke xvii. 9, xxi. 9),§ which in old time meant "immediately," no longer a correct translation of εὐθύς and εὐθέως. But while Dr. Trench would replace these words by others, he would not dismiss words which, having passed out of general usage, retain

* By this plan Dr. Trench hopes to render the translation ultimately adopted, as generally acceptable to all sects as our present Authorized Version has been.

† P. 138. ‡ P. 16. § P. 20.

their original meaning in the New Testament so far as to be readily understood.

In some questions of translation (Cap. III.) useful suggestions are made. Old-Testament names should be quoted uniformly and in their original shape.* Thus Esaias should give place to Isaiah; Osee to Hosea, &c.; and above all, Jesus to Joshua (Hebrews iv. 8). So, too, Latin and Greek names should have a uniform rendering; whereas we find Marcus and Mark, Apollos and Apollo, Cretes and Cretians, Mars' hill and Areopagus.† The Greek genitive might be retained in some cases where the translators have turned it into an adjective: e. g. we should read, "Son of his love,' in Col. i. 13; "the uncertainty' of riches," in 1 Tim. vi. 17; "children of the curse," in 2 Pet. ii. 14; "the liberty of the glory of the children of God," in Rom. viii. 21; which last phrase‡ means something very different from "the glorious liberty," &c.

In the fourth Chapter, Dr. Trench remarks upon the difficulty of representing one Greek word uniformly by one English word. "Words," he says,§ "are enclosures from the great outfield of meanings; but different languages have enclosed on different schemes, and words in different languages which are precisely co-extensive with one another, are much rarer than we incuriously assume." He would, however, retain the same word when possible; not translating the same expression as "atonement" in Rom. v. 11, and as "reconciling" or "reconciliation" in Rom. xi. 15; 2 Cor. v. 18, 19; thus depriving the English reader of the benefit of his Concordance.‖ The use of similar words in the original suggests two interesting alterations in St. Paul's speech on Mars' hill. "Him *set I forth unto you*" (Acts xvii. 23), would shew the same correspondence with "a *setter forth* of strange gods" in v. 18, that already exists in the Greek text; and similarly, "to the *unknown* God," should be followed by "whom ye worship *unknowing*."¶ If identical passages in the synoptic Gospels were adequately translated, we should not have the same words rendered "the spirit *indeed is willing*" in St. Matthew, and "the spirit *truly is ready*" in St. Mark.** A list of words†† is appended, which are translated differently with no necessity for variation.

The next Chapter notices, on the other hand, some real distinctions effaced by using the same English word for differing expressions in the original. Thus, δοῦλοι (Matt. xxii. 3, 4) and διάκονοι (v. 13) are both translated "servants."‡‡ The distinction between σοφός and φρόνιμος is merged in the single word "wise," while "prudently" would much more correctly represent φρονίμως

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* P. 41. † P. 43. ‡ P. 46. § P. 48.
‖ P. 52. ¶ Pp. 54, 55. ** P. 58. †† Pp. 60, 61.
‡‡ P. 65.

in Luke xvi. 8.* The phrase "Son of God" should be restricted to *υἱὸς θεοῦ*, and *παῖς θεοῦ* be translated "servant of God," thus preserving its intended reference to the prophecies of Isaiah.† Αὐλή and *ποίμνη* are both rendered by "fold" (John x. 16), where in the second instance "flock," as Tyndale had it, would be much the best rendering.‡

The Greek article is now better understood than in the time of the translators. Thus we should read in Rom. ii. 14, "Gentiles," not "*the* Gentiles;" in 1 Tim. vi. 10, "the love of money is *a* root of all evil," not "*the* root."§ Tenses and words are not rightly translated. Thus we ought to read, "I give tithes of all that I *acquire*" (*κτῶμαι*), Luke xviii. 12;‖ and, "for we must all be *made manifest* (*φανερωθῆναι*) before the judgment-seat of Christ," 2 Cor. v. 10.¶

But all the mistakes are not chargeable upon the translators. One at least is to be referred to the printers. In Mark xii. 23, "Is *not* this the son of David?" the "not" had already crept in before the time of Hammond, 1659.**

The ninth chapter corrects some mistranslated words—e. g. "We also are men *who suffer like things* (*ὁμοιοπαθεῖς*) with yourselves," Acts xiv. 13;†† "If any man *think himself* (*δοκεῖ*) religious," James i. 26.‡‡

The only doctrinal text upon which Dr. Trench touches is Col. i. 15,§§ where he would substitute, with Waterland, "born before the whole creation," instead of "the firstborn of every creature," (*πρωτότοκος πάσης κτίσεως*), believing that Christ is not intended to be included as a creature. But though Meyer agrees with this change, De Wette is decidedly of an opposite opinion; and we imagine that the question as to the partitive use of the genitive in this passage will hardly be authoritatively decided.

The above extracts are but specimens of other interesting and valuable suggestions made by Dr. Trench, for which we must refer the reader to the book itself, as containing a welcome addition to our stock of emendations of the Authorized Version.

SYMPATHY.

If a man have not sympathy, there is no point of the universe—none so wide even as the Mahomedan bridge over the bottomless pit—where he can meet with his fellow. Such an one is indeed floundering in the bottomless pit, with only the shadows of men ever flitting about him.
HARRIET MARTINEAU.

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* P. 66. † Pp. 68, 69. ‡ P. 69. § P. 89.
‖ P. 95. ¶ P. 99. ** P. 101. †† P. 116.
‡‡ P. 123. §§ P. 121.

MEMOIRS OF LEWIS LOYD, ESQ., OF OVERSTONE PARK.*

Mr. Loyd always referred to his removal to London to superintend the newly-established branch of the banking firm, as one of the most trying and important events in his life. Everything was so new and strange, that it required the closest and most untiring application to enable him with any satisfaction to discharge the duties which his secular pursuits now devolved upon him. The success which crowned his labours is a sufficient proof of the energy, skill and prudence with which he carried on the concerns of his new calling. In fact, the energy and undivided attention which Mr. Loyd had previously given to his ministerial and professorial duties, he transferred to his newly-adopted pursuits, applying so closely, almost exclusively, to business as to lay himself open, not without some reason, to the charge of utter worldliness. Nor was he backward in admitting that the change of pursuit had been thorough and complete; so much so, that he is reported on one occasion to have laid his hand upon his ledger and to have said to a friend, "This is now my Bible." This, however, would convey to a stranger more than was intended and more than was strictly true; for though the cold maxims of commercial and political economy had gained a great ascendancy over him, yet he was often susceptible of kindly and generous feelings, and several instances might be given of great and disinterested kindness to those who needed his help. But making all the allowance possible, even those who respected Mr. Loyd most (and he was capable of gaining the respect and affection of those who knew him intimately), cannot deny that the ledger had more than its due share of time and labour devoted to it.

Soon after his marriage, and immediately on his arrival in town, he hastened to present a note of introduction to Mr. Denison, the founder of the distinguished family of that name. The incidents which occurred at their first meeting, and the advice given and sought, were highly characteristic of both these extraordinary men, and the circumstances of personal history brought out far surpassed in interest any that occur in the most exciting works of fiction. When they were alone, Mr. Loyd solicited from Mr. D. the benefit of his counsel and advice. To this Mr. Denison replied, that he did not know how he could better help him than by giving him the history of his own life and progress. Mr. Denison then gave him the minutest details of his course in life, from the earliest recollections of his childhood, which were those of abject poverty in a small village in Yorkshire, through the hard toiling at the loom in youth; the death of his father; his going to London as a warehouse porter; his promotion by degrees until he became the chief clerk in the office; the death

* Continued from p. 422.

of his employer; his embarking as a cloth-factor and agent on his own account; his gradual advancement in the mercantile world, until he came to occupy the position which enabled him to give counsel and advice to his young friend just entering on a similar career, only in circumstances much more favourable. This interview and the incidents of Mr. Denison's life were a favourite topic of conversation with Mr. Loyd, who entertained the greatest respect for men who, by their industry and perseverance, had raised themselves into positions of wealth and influence. There was one piece of advice given at the same time, and afterwards often quoted by Mr. Loyd, which had evidently great influence upon his subsequent course in life. It was this: "Out of every shilling you take, be sure you make eleven-pence halfpenny prisoners." Such a rule, observed even with occasional laxity, could not fail to lead to great accumulations of wealth, but it would materially and most seriously interfere with that generous exercise of Christian charity and benevolence which alone makes the soul rich in the sight of God. It was a "self-denying ordinance," though not intended as such, for it effectually debarred those who followed it from the blessedness of which our Lord spoke when he said, "It is more blessed to give than to receive."

On Mr. and Mrs. Loyd's removal to Lothbury, they became members of the congregation then under the pastoral care of Dr. Abraham Rees, and for some years Mr. Loyd continued to take a lively interest in all that concerned the promotion and progress of our Christian churches. Johnson's shop in St. Paul's Churchyard, frequented by men of liberal views in politics and religion, was his favourite resort after the toil of business; and the hospitalities of his own table at home, under the direction of his generous and warm-hearted wife, were freely extended to the ministers of our religious body in and about London, and likewise to their old friends from Lancashire. Dr. Abraham Rees and Mr. Belsham were frequent and much-honoured guests, though Mr. Loyd not unfrequently had great delight in reminding Dr. A. Rees of the influence he had exerted to prevent his obtaining the tutorship at Swansea. On one occasion, when there were met around his table a large party of friends, Mr. Loyd remarked to Dr. Rees, "My dear doctor, you are the best friend I ever had in my life; for if you had not prevented it, I should have been buried away in the Academy in Wales, instead of having the pleasure of entertaining my friends here in London." This Dr. Rees felt very sorely at times, but the pleasant banter was more than made up by the liberal pecuniary help which he received from Mr. and Mrs. Loyd. Some years after, when Dr. R. was obliged by ill health and old age to withdraw from the duties of the ministry, Mr. Loyd, it is said, contributed £100 per annum to make up his usual salary. There is every reason to believe

that Mrs. Loyd's influence was exerted to the utmost in the furtherance of those religious principles for which her family in Manchester were so zealous, and to which her ancestors had been devoted. The following notice, taken from the Monthly Repository for 1821, clearly indicates the relation the family sustained to the religious body with which they were associated:

"Oct. 1, 1821, at Manchester, Mrs. Loyd, the wife of Lewis Loyd, Esq., Banker, of London. We extract the following character of this lamented lady from a Funeral Sermon, preached for her at Jewin Street, by Dr. A. Rees, and printed by request of her husband, but not published:

"'Fearful of incurring the charge of adulation, much more than of contradiction, I shall decline enlarging on the disposition and character of our departed friend, much as I had reason to esteem and respect her. It will be sufficient to say, that she was an affectionate wife; a tender and indulgent parent, honoured and beloved by an only son; a kind relative; a condescending, constant and faithful friend; steady, but not uninformed, obstinate and bigoted in her attachment to the religious principles and profession that had been transmitted to her from venerable ancestors, one of whom was a Protestant Dissenting minister of distinguished reputation; regular, but unostentatious in the public exercises of religion, she evinced the excellence of her principles by her exemplary conduct, and imparted a lustre to her profession by her humility and charity. She assumed no importance. She claimed no attention and deference. The respect with which she was treated was, on the part of those who rendered it, spontaneous and voluntary. By her intimate acquaintance and friends, by her family and amongst her kindred, her amiable qualities were observed and acknowledged; and by those who knew her best she was held in the highest estimation. But I forbear; and shall only add that, in my sober and impartial judgment, she was a true Christian, without guile and ostentation; possessing and manifesting those Christian virtues, the recollection of which excites regret and sorrow on account of her premature departure, whilst her capacities of usefulness and enjoyment remained in full exercise, and at the same time justifies those hopes with regard to her present state, which administer to her mourning friends the choicest consolation.'"

By the lamented death of Mrs. Loyd, and that of Dr. Rees in 1825, Mr. Loyd's immediate connection with the religious body whose principles he continued to hold, became very much diminished. His subsequent marriage to Miss Champion did not tend to keep up the associations so dear to his first wife.

The interest Mr. Loyd continued to feel, for some time at least after his removal, in Manchester College, was well known to its managers, as clearly appears from a letter written by Dr. Percival to Mr. Cogan (dated May 21, 1798), inviting him to fill the classical chair, in which Dr. Percival says, "And that you may be in possession of the fullest information concerning every circumstance relative to it, they will request Mr. Loyd, banker in London, who was long resident here and is well known to

you, to visit you at Cheshunt, and to satisfy in person the inquiries you may think it expedient to make." Even to the close of his life that interest remained unabated. At a distance of more than fifty years, after having passed through the most extraordinary changes of life and experience, while resting from the active labours of his busy life in the beautiful Park at Overstone, there was no spot to which his thoughts more frequently reverted than the College-house at Manchester. When he walked to and fro, as he was wont, on what he termed his quarter-deck in front of his mansion at Overstone, it was evidently a pleasure to him to be able to trace some resemblance to a spot near the College where he had spent so many of the happiest hours of his life. Truth, however, demands it should be on record, that the accounts of the Treasurers of Manchester College present few, if any, substantial proofs of this interest in the Institution. There was one donation of £100, and when it was mentioned to Mrs. Cappe, she remarked to Mr. Loyd, "That is an annual subscription, I presume." Unhappily, however, for himself as well as for the institutions which had a claim on his generous support, Mr. Loyd seldom indulged in the luxury of giving. In this respect his conduct was a striking and painful contrast to that of his wife's family in Manchester. So little did Mr. Loyd sympathize with their generosity, that it was only after long delay and with great reluctance he carried out that portion of Mr. Jones's will by which provision had been made for the help of ministers, especially those who had been educated in Manchester College. There might have been a question as to whether the Trustees were competent to give him a legal release; but knowing as he did the wishes of the testator, there could have been no difficulty in carrying them into effect.

It was a long time before Mr. Loyd manifested any very deep interest in the College at Carmarthen in which he himself had been educated. He had a very low opinion of the qualifications of his former rival, Mr. Peter, who continued as one of the tutors up to the year 1835, and it is possible this may have deterred him from beginning earlier to confer those favours which the Institution afterwards enjoyed. Immediately on the withdrawal of Mr. Peter as tutor, Mr. Loyd placed twenty guineas a-year at the disposal of the Presbyterian Board, to be expended on books which the Visitors were required, after a careful examination, to distribute to the most deserving students. This annual grant has been continued to the present year, and it is impossible fully to estimate the good done by the judicious distribution made from year to year by the Visitors, and especially by that great friend and benefactor of the College at Carmarthen, the Rev. D. Davison. It was through him mainly, and through the influence he had with Mr. Loyd, that these grants were

obtained, together with occasional very handsome donations to the College library.*

The appointment at Carmarthen of the Rev. D. Lloyd, M.A., as Classical Tutor, and the very favourable report which the Visitors were able to give of the progress made by the students, seem to have revived the interest which Mr. Loyd had felt in the Institution where he had been brought up. One of the Carmarthen students who took the Loyd prizes during the successive years of his curriculum at College, has good reason for remembering the personal kindness of Mr. Loyd, when that student was one of six competitors for three vacancies in Dr. Williams' Glasgow Scholarships. On that occasion Mr. Loyd absented himself from the bank during business hours to attend the examination, and when it was over expressed a wish to see his young countryman. The interview took place in the dingy and dark back parlour at Lothbury. The dinginess and the gloom were soon dissipated by the cordial greeting. It was then decided the student should enter upon his course at Glasgow, and Mr. Loyd, with a hearty expression of sympathy and congratulation, placed in his hand a cheque for £20, saying he had no doubt it would be acceptable and useful in the purchase of books.

Mr. Loyd is said to have very early resolved, if possible, to become one of the largest fundholders in the kingdom. As a banker, he felt the importance of having his capital always at command, and hence he delayed much longer than others investing in land. The Overstone estate in Northamptonshire was one of his first great purchases, and in 1835 he served the office of High Sheriff for that county. He continued, with scarce any interruption, in the management of the banking firm at Lothbury till the year 1846. His health now began to fail. His medical attendant saw that the fatigues and confinement of business were too much for him, and one morning he told Mr. Loyd that if he desired to prolong his life he must give up Lothbury. The opinion and advice were manifestly disinterested. Mr. Loyd acted upon them with a promptitude and decision which it is said gave great offence to one upon whom the burden of the business concern would then naturally fall: that very morning a note was sent with the intimation that Mr. Loyd did not intend again to take his wonted place in the bank at Lothbury. He immediately retired to his seat at Overstone, where he spent the remainder of his life.

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* The readers of this notice have reason to regret, as the writer does most deeply, that, in consequence of his extremely weak state, Mr. Davison is prevented from undertaking this Memoir. At one time Mr. D. had in his possession a mass of materials of the most varied and interesting character, supplied directly to him by the subject of this Memoir. These MSS. were lent to Lord Overstone, and though applied for were never returned.

His establishment at Overstone was simple, as were his habits; and his donations and benefactions to various charitable objects only such as became a man of moderately ample means. The luxury of giving he rarely indulged in; and though no one could better appreciate the beauties of nature, yet his possessions did not give him all the pleasure he might have had from them, if he had regarded and used them as means instead of an end. The writer, while walking with him in his beautiful park on a bright summer morning, remarked how great the contrast was between that scene and the dingy office at Lothbury, adding how much (he thought) Mr. Loyd must be enjoying the fruit of his many years of toil. To this Mr. Loyd replied, that while thankful for all the blessings he had, it was not, after all, "the having," but the "getting," which gave the greatest pleasure. "It is not the hare," he said, "but the hunting."

Mr. Loyd, however, was not insensible to the honour conferred upon himself as well as upon his only son, Mr. Samuel Jones Loyd, by his elevation to the Peerage as Baron Overstone, in 1850, the more so, in that it was a tribute not merely to his wealth, but to his well-established reputation as a statesman and financier.

The settlement at Northampton of the Rev. W. A. Jones, who had been a student at the Presbyterian College, Carmarthen, and was known as such to Mr. Loyd, again brought him into a closer connection with the religious body among whom he had been brought up. From the year 1846 to his death, Mr. Loyd was a subscriber to the Unitarian congregation at that place, and the minister was always a welcome and honoured guest at Overstone. On the chapel books are two entries of donations: one of £50 for repairs in 1845, and one of £100 for re-building in 1856.

It were easy to point out a hundred ways in which the subject of this notice might have benefited his race, promoted the advancement of those great principles of religious truth which to the last he professed, and have made some suitable return for the advantages he had himself derived from the funds of our public institutions. Thankful would the writer of this notice have been if he were able to place on record any such benefactions. But he withholds judgment; and with the tenderest recollections of great personal kindness in private life extending over many years, he would draw a veil over the failings and shortcomings of one who might have lived in the grateful hearts of future generations as a benefactor, but was content to leave behind him his means of usefulness unused.

J.

THE DIVISIONS AMONG CHRISTIANS.

A REPORT READ BEFORE THE GENERAL ASSEMBLY OF THE SWISS PASTORAL SOCIETY, HELD AT LAUSANNE ON THE 5TH AND 6TH OF AUGUST, 1857,

BY MONS. LE PROFESSEUR MUNIER.

It has long been our intention to notice this very remarkable document, for a knowledge of which we are indebted to the May number of the "Disciple de Jesus Christ" of the present year; but the pressure on our time and on the pages of the Magazine has hitherto prevented its accomplishment. Even now the extreme length of the "Report" confines us to an attempt to extract its essence and exhibit its spirit, instead of translating it entire, as we should otherwise wish.

In a recent number of the Inquirer newspaper, the writer of this article, in a review of some sermons of Mons. Colani, of Strasbourg, took occasion to remark that the spirit of their teaching was eminently Unitarian—that the views they propounded of Christ's mission were those which had been advocated by the Unitarian church for many years, and were the daily nourishment of her children. He made these reflections with pardonable pride, as a testimony to the truth and value of opinions so dear to himself and his fellow-believers, and he expressed a hope that the signs, increasing in number and authority, of the awakening intelligence of Christendom to right views of the Gospel, would kindle the zeal and activity of the members of our body, and deepen their attachment to our struggling church. For it is important to remember that these "signs of the times," these expressions of opinion so coincident with our own, are, after all, but the isolated cries of solitary souls set free by the spirit of Christ, and anxious to liberate their brethren still in captivity to human authority, and not the simultaneous utterances of a compact body of worshipers bound together by one faith and one law—Jesus Christ as their Master and free inquiry as the condition of their sympathy—which is the privilege of the English Unitarian Church. It should, therefore, be our endeavour to strengthen her in her corporate capacity, to build her upon a hill, at once a beacon to guide the inquirer in his voyage of discovery for God's voice in the world, and a refuge for the shipwrecked victims of orthodoxy or infidelity. For whatever exceptions may be taken to the name of Unitarian, it is nevertheless true that the solution of the problem now agitating the Protestant world—the union of deep faith in Christ as a Messenger from God, with unlimited liberty of free inquiry—has alone been found by the body of Christian worshipers whose church is thus designated. It consequently seems to us very important that nothing should be done to weaken that name—such as the adoption of another by persons holding the same views—but

everything tried by union and charity to make it the external manifestation to the uninitiated of the great and noble truths which it represents to those admitted within the sanctuary—that it should be the witness in a concrete form of those central and indisputable facts of Christ's religion which are now beginning to force themselves upon many of the best minds of our day, and of which the work under consideration is another and encouraging evidence.

It seems to be the practice of the central Committee of the Swiss Pastors' Society, to propose a subject for discussion at their annual gathering, and to select one of their members to draw up a "Report" upon it, to be read on that occasion. The subject fixed on for last year was the Divisions among Christians, and the gentleman selected to treat it was Professor Munier, and most ably he fulfilled his task. His essay is admirable in spirit, eloquent in style, and exhaustive in argument. The subject was a delicate one to handle before an assembly composed of persons holding such divergent views as the members of the Swiss Protestant churches—holding them, too, with a sincerity and strength of conviction, of which we may take the late Alexander Vinet and his retirement from the ministry as an illustration; but, strong in the knowledge and confident in the power of truth, M. Munier has treated it with a fearless breadth of view and a depth of analysis which leave little, if anything, to be desired.

The subject to be considered was thus stated:

"What are the causes of the existing divisions among Christians?

"How ought we to regard them?

"How ought we to conduct ourselves in the face of these divisions?"

After a suitable introduction, M. Munier proceeds first to inquire, "What is a Christian?"

"A Christian is 'one who believes in Jesus Christ,' or, if it be preferred, 'one who acknowledges Jesus Christ as the Son of God and Saviour of the world;' or indeed, as the Professor Chapuis expresses it in scriptural terms, 'the Christian is every man *who confesses Jesus Christ come in the flesh*, and knows there is salvation in no other;' or, lastly, as Vinet designates it in his sermon on the 'Tolerance of the Gospel,' 'every man who confesses the name of Jesus Christ and does his works.' The more the definition that we seek for is short, simple, scriptural, etymological, the more it will be true, acceptable and useful to our plan. It is requisite that by the side of the positive element which makes Christianity a religion, *the* revealed religion, and not a philosophy, there be something large enough to make room for all the sincere interpretations of the divine teaching admitted as such . . . . From the definition of the Christian is derived that of the church. A Christian church is a society, large

or small, of ancient or of recent date, where the true God is adored in the name of Jesus Christ, considered and received as the Chief and Finisher of the faith. Upon this basis, common to all Christian churches, and which has, for them all, the warrant of Holy Scripture, they will raise, they have raised, as to dogma, government and discipline, different edifices. . . . But the diversity of the materials leaves the common foundation standing, that is to say Jesus Christ, who justifies for each of his churches the qualification of Christian, which all claim and have the same right to bear, under their common responsibility before Him who will try the works of all. It is from this general point of view, and without concerning ourselves specially either with the great historical schisms which have parcelled out the map of Christianity into vast provinces more or less distinct, nor with such and such sects, considerable or minute, which have subdivided it here and elsewhere, that we should study the established fact of the divisions which exist among Christians, and seek to discover the permanent causes of it."

Monsieur Munier then proceeds to what he calls the philosophical part of his argument, "the causes of the fact," and thinks he finds them in "the *individuality* of the human soul on the one part, and the nature of religious belief on the other."

"I say, in the first place, the nature of the human soul, whose tendency, the most striking, fixed and universal, is to diversity. Professor Chapuis reminds us that variety in unity is the character of all the works of God in the physical world, and that it is so, with stronger reason, in the intellectual world, which is distinguished from the former by the element of liberty. . . . . Individuality has, then, as a necessary consequence, in the limits which the unity of human nature assigns to it, a diversity of views which corresponds directly to the diversity of minds. But let us beware how we complain of this fact, since it is upon it that human development in part reposes, which operates by the comparison of different ideas, and by the peaceable clashing of contrary opinions. Will religious doctrines be here beyond the pale of the common law? Certainly not: in that sphere there exists no reason why the same causes should not produce the same effects, as permanent and as legitimate as in other spheres." . . . .

Monsieur Munier then considers "how far 'division' is justified by this cause,—in what limits and under what conditions ought we to think it makes it lawful?"

"In all pleading in favour of liberty of worship, Vinet puts at the foundation of his argument the negative character of the evidence which is the property of religious faith, and thence he deduces, that that faith ought to be inviolable, and that all employment of force against it is a violence as unjust as vain. The same property of negative evidence may be applied in another

way. Since religious truth is not among those which impose irresistibly upon us; since it is acquired by an effort of intelligence, always more or less long, laborious and complicated, before arriving at certainty; since man, in a word, mixes up a great deal of himself in the formation of his belief, it is most probable that those who think deeply will not arrive at the same result on every point. . . . Want of evidence in the matter of religious belief is then a certain cause of diversity. . . . . Very good, it will be said, if it concerned the grounds of belief in a matter of human reason only; but the question is of the divisions among Christians; and *revealed* truth, the object of their faith, ought to be so distinctly taught in the book which contains it, as to be clearly understood by those who seek for it with sincerity, although it may not appear with the character of positive evidence. That the revelation, in the form which God has judged best, is clear enough to bear witness in itself as a message of salvation and immortality brought by the Son of God,—that it is, especially, persuasive enough to gain those souls to obedience to a divine Saviour, which would have remained, without that succour, slaves of superstition and sin, we have not the least doubt. But that is not exactly the question which occupies us; for it is not from that, nor from the moral element of faith, that the separations among Christians have arisen. . . . . It was by taking a step, and a long step, further in the domain of scriptural interpretation, that a good understanding began to disappear. It was in searching out, what seems to me legitimate enough, the *why* and the *wherefore* of the truths and facts equally admitted by all under their scriptural expression, that the learned caused a division among themselves. Why? Because of the nature of these facts, of the high order of these truths, and of the *form* of instruction which puts them within our reach. . . .

"From all this I draw the conclusion, that if in the appreciation of evangelical belief, less importance were given to the dogmatic element, and more to the moral; if, in other words, more attention were paid to the life of Christ than the scientific interpretation of the metaphysical part of the New Testament, differences of creed would lose much of their objectionable consequences, and we should see differences, irreconcilable in matters of intellectual belief, almost effaced, at least quite conciliated, in a common faith in Christ, and a desire to obey his practical commands."

In the second part of his essay, Monsieur Munier treats critically "the appreciation of the fact." "The divisions among Christians being referred to their cause, how ought we to regard them?"

"The fact of our variations, which Bossuet delighted to throw in the teeth of our ancestors, and which we now fearlessly and

openly avow, appears to us in the first place as inevitable, as the necessary consequence of the two great causes which we have pointed out,—both, be it remembered, permanent in their character and independent of our control. And as these 'variations' have their origin partly by reason of the nature of the subject which believes, and partly by reason of the nature of the object believed, both alike exclusively depending upon God, it follows that this diversity is ordained by him, and is an essential element in his designs for the benefit of humanity. . . .

"But the plurality of churches, says Professor Chapuis, is attended by serious inconveniences. It gives rise to a spirit of party, it excites painful conflicts, often passionate contentions, carried on with much bitterness and a total forgetfulness of charity. And if sin be not the immediate origin of these differences, they are sure to be accompanied by it: proceeding, perhaps, from one sin, they never fail to give birth to many more. But this is not the whole of the picture; it is the dark side only, and there is a brighter one to come, which will give us reason to hope for something better than regret at the profound saying of St. Paul, 'There must be divisions among you.' Indeed, they are a symptom of intellectual and moral activity applied to the greatest interests of man and humanity,—God, the soul, sin, salvation, eternity. All disagreement upon these high subjects proves, at least, that we are occupied about them; every individual or collective effort we make to spread our views, bears witness of the concern we take in them, and bespeaks a labour of mind to elucidate and propagate them. Mens agitat molem—it is the leaven which raises and purifies the dough. Why is it that the immense majority of men are never divided about the problems of astronomy or metaphysics, if not because they do not suspect their existence and feel no interest about them? . . . . I would also mention another aspect of these divisions which holds out a promise of good,—that in which they make the church, as it were, a school for the teaching of humility and charity to all its members. . . . . Humility, a feeling of our own weakness, should be remembered in estimating our intelligence and the powers of our minds in the discovery and appreciation of truth, as well as in considering the state of our souls and the great distance which separates us from true holiness. . . . What more likely to restrain our presumption, to prevent our trusting too much to ourselves, and to add to the vivacity of our convictions an habitual sense of our fallibility, than to come daily in contact with brethren who, endowed with the same powers as ourselves, equally sincere, equally desirous of knowing the truth, draw from the same sources we draw, invoke the same heavenly guide to which we have recourse, and nevertheless arrive at different results? . . . . And where true humility resides, there also will charity be found; they are two sisters who go hand-in-hand. Humility, by sup-

pressing selfishness, leaves a larger opening for brotherly love. For love has its place, and charity can and ought to find ample exercise among the divisions of the Christian church, without demanding any sacrifice of personal convictions. Her part is that of the peace-maker; her mission is to support the weak and moderate the strong. If the differences happen to bear upon matters deemed important, by all means let the erroneous opinion be exposed: love and charity both bid us use our efforts to spread our opinions if we believe them true, but always in fidelity to the recommendation of St. James to dispute in a spirit of meekness,—taking care always to distinguish the man from his belief—to love the man even while making loyal war upon his errors. Christianity, and, let us frankly confess it, Protestant Christianity, has yet much to learn upon this subject, for she has constantly departed from her own principles.

"It was in all peace and safety of conscience that the illustrious Théodore de Bèza signed and printed a pamphlet entitled, 'De Hæreticis Gladio puniendis,' and thus absolved—he a French reformer—the Catholic Church from the flood of Protestant blood it was about to shed. Three ages of experience and of progress were not sufficient to extirpate a prejudice so general and so deeply rooted in the best spirits of the time; and, alas! the day truly evangelical has still to come, when will be taken for motto to all books of Christian controversy, De hæreticis amandis, et errorribus verbo corrigendis."

The third and concluding portion of the essay consists of a consideration of "the conduct to be observed in the face of these inevitable divisions."

"In the first place, we must put on one side all feeling of fear or grief or offence on account of this situation of Christendom—a situation not without its advantages, and which, without being responsible for the evil consequences which sin introduces into it, appears to be the normal state of Christianity here below. . . . In the second place, it is necessary, and among ministers of the Reformed Church it follows as a matter of course, that the ecclesiastical position of each member should be the result of his own choice, made in the most deliberate and enlightened manner his circumstances permit. Without attributing to the fact of a majority of numbers, or the antecedents of birth and education, the weight of a decisive argument, every man, giving his serious attention to the views of others, comparing them with his own, and subjecting all to the test of the Word of God, is bound to choose that church in which he finds the greatest relative portion of truth, and which best supplies his spiritual wants. 'It is the natural right and just pretension of every man,' says Tertullian, 'to worship God in the way he deems best, as no man can be either saved or lost by the religion of another.'

To respect the rights of others is the third rule to be followed

in the presence of divisions, and the third pathway to ultimate union. St. Paul, whom we meet at every step in the subject which occupies us, and who never yielded an iota of his force of character nor his privileges as an apostle, declared to the Athenians, 'that he did not pretend to domineer over their faith.' St. Peter, like his colleague, recommended the pastors 'to feed the flock of God, not by ruling over their inheritance, but by making themselves examples.' Let us imitate the apostles, messieurs, and let us never allow it to be thought that, in matters of faith, we attribute to ourselves any more authority than these eminent servants of Christ claimed for themselves. Let no one domineer over the faith of another! No one can set up any such right but by virtue of an infallibility which no man possesses, or which all may pretend to inherit by the same title. . . . . .

"If to a spirit of justice and charity we know how to add an exact appreciation of the elements which compose the faith, and their relative importance, we shall be more inclined to occupy the attention of our flocks with the points upon which all Christians are agreed, than with those upon which they differ; we shall prefer to give prominence in the great doctrines of salvation to the phases universally accepted, than to those disputed; we shall often address ourselves to the heart, and not continually to the intellect; and that will be another and a great step towards union. It is the example left us by the apostles, of which we cannot be too often reminded. The science of theology, the interest and importance of which I have no idea of depreciating, did not make any progress until after the apostolic ages, when it received a great impulse from the subtile and abstract genius of the Fathers. . . . . The intellectual element of faith, or, to speak more correctly, belief, is doubtless one of the conditions of salvation, but it is not the only one. Belief has its part, no doubt, in the interior work of regeneration, a part which I will by no means call a secondary one; but it is a part only, and not an overwhelming and exclusive influence. It is, then, by an abuse only it has been placed in the first rank, either as a measure of faith, or a touchstone of the fidelity of different churches, or, indeed, as the only criterion to be consulted upon the value of their Christianity or the purity of that of their members.

"The other essential element of faith has its seat in the heart and conscience. That element has a right to claim, and does now loudly claim, to be considered, in our estimation of the faith of churches, of more authority than it has hitherto been thought. And the demand is just, for this decisive reason—that Christianity addresses itself to the whole of man's spiritual nature, that it is less a philosophy than a life—not a system, but a new birth and a salvation (une naissance et un salut)."

Monsieur Munier is Professor of Hebrew and Exegesis in the Divinity College at Geneva, and our readers will rejoice

that the students there are under the influence of such sound and liberal teaching. But the principles so ably advocated by M. Munier must not be regarded as an expression of the general or popular principles of Swiss Protestantism, which is still much influenced by the dogmatic Christianity and historical Calvinism of which Geneva has so long been considered the centre.* The men who advocate our views upon the continent are but "voices crying in the wilderness;" let us, therefore, draw closer together in England, that they may find a warm shelter and a tower of defence in our Unitarian Church.

M. RONGE ON THE REFORMED COMMUNITY IN HOLLAND.

Sir,

I have been interrupted in my correspondence respecting the Reform communities in Germany, partly through my educational labours, which have been increased, partly through my journey to Holland. But I hope during autumn and winter to continue what I commenced, even if I should in the mean time return to Germany after the formal abdication of the King of Prussia. In this letter I will give merely a short account of my labours in Holland, and of the proceedings of the Reform communities in Germany during the last few months, as I think it will be of interest for the Unitarians.

Last year I was invited by some friends of religious progress in Holland to assist them in their endeavours. After the examination in schools and college here in June, I went to Amsterdam and succeeded in organizing a Reform community, but not without a considerable struggle against the Jesuit party, and some fanatics in the Protestant Church. The Jesuits have a station at Amsterdam, and a bitter contest is going on between them and the extreme Protestant Church party. The latter have formed a society, a kind of Evangelical Alliance, particularly against Romanism; but as the members must bind themselves by promise not to buy anything from a Catholic, they rather injure the cause of Protestantism, because they do not battle against the Popish system, but against individual Catholics, and this in a Popish spirit. As my journey to Amsterdam had not been made known previously by the press, and my first address was advertised only a week before, the Jesuits had not time to prepare their intrigues. Perhaps they believed also I should have little success. But as the first meeting was very

* See some interesting letters from the Rev. John Jas. Tayler, on the religious condition of Switzerland, in the C. R. of 1854. Mr. J. J. T. makes mention therein of Professor Munier.

numerously attended, and about a thousand persons could not find admission, they commenced to set their machinery to work.

Their power at present chiefly manifests itself in efforts to rouse suspicion, to terrify the timid, and to keep the indifferent portion in check by insolence—in fact, it is in the church what French imperialism is in politics. Through various channels they disseminate all kinds of rumours and calumnies, fitted for each class of society with a different garment. I encountered their least scrupulous and most shameless efforts in Bavaria, where they presume that the people will not inquire whether their statements are true or even possible. In 1845, and the two following years, if they could not succeed in any other way, they created disturbances by the instrumentality of certain fanatical parties, in order to frighten the Government, who were constantly under the apprehension of a revolution. This plan succeeded but too well, especially in Prussia. In Holland they tried the same recently, by spreading a report among the Catholics that I wanted to make them Protestants, and among the uncultivated class of the Protestants that I had come to make them Catholics. If they had succeeded in causing a disturbance, the Government would have been obliged to step in and prohibit my labours in organizing a Reform community. However, it was only one individual who tried to raise a disturbance during the first meeting, and he failed. Nevertheless, it was sufficient to excite apprehension among the owners of lecture-rooms. I therefore could not get a lecture-room the Sunday after my first address, and had to call the next meeting two weeks later in one of the suburbs. I saw that it was necessary to persevere till the artificial terror had passed by; and as, after my second address, the lecture-rooms were again denied me, I wrote a public letter to the people of Holland, pointing out to them the course pursued by my antagonists, who were especially afraid that the movement would spread from Holland to Belgium; and I requested them to maintain the ground of religious liberty which their forefathers had bravely fought for and won in a war of eighty years' continuance against Spain. The consequence of this letter was, that I was allowed to use the College of Working Men for my third address.

The members of the Committee were, in the first instance, divided on the matter, but all consented at last, and were present at the lecture, which discussed the subject of the new education of the Reform communities. After the lecture, all expressed their satisfaction, and one in surprise said to another, "Well, is that the Mr. Ronge of whom they have warned us so much? What he says is all true." Thus the spell was broken, and I organized the community, conducting the first divine service on the 11th of August. In the autumn I shall return to establish the schools.

In Germany our Reform communities are again in the ascend-

ant, through the assurance that the Prince of Prussia will assume the Regency. It was the King of Prussia who, like Charles V. in the middle ages, succeeded for a time by open violence in checking the apparent progress of our Reform movement. Priestcraft and the Romish hierarchy could not resist our movement; it was the police and military organization of the King of Prussia which did the chief service to the Church of Rome in preserving their power some time longer in Germany. Precisely the same causes that weakened the mind of Charles V. have affected the mind of the King of Prussia,—a warning to princes not to violate the divine law of Progress and the religious regeneration of nations.

Our Reform communities of Silesia, 28 in number, had their annual synod in June; and 53 representatives of various Reform communities (there are about 100) met on September the 8th at Gotha, where the brother of the Prince Consort is the reigning Duke. The free religious community of London was also represented there, and it has been resolved to hold a general meeting next year. In Austria, 507 Catholic priests have sent a petition to the Archbishop of Vienna, requesting the abolition of celibacy and other enormities, which make the Catholic priest the lowest slave in Europe.

Respectfully yours,

JOHANNES RONGE.

32, Tavistock Place, London, Sept. 5, 1858.

MEMOIR OF THE LATE REV. CHARLES WELLBELOVED, OF YORK.

BEFORE the last number of the CHRISTIAN REFORMER had quitted our printer's hands, the venerable man whose name stands at the head of our page had peacefully closed his unusually long and eminently useful life. The tidings of the event came to us too late to be noticed in our last publication; but believing as we do that the services Mr. Wellbeloved rendered to sacred learning and religious truth were not surpassed by those of any of his contemporaries, and that, together with his personal virtues, they entitle his memory to grateful and affectionate reverence, we willingly devote as large a space in our present number as we can conveniently spare, to some particulars of his life and public services, hoping to complete the subject in a subsequent number.

In drawing up the account, we shall freely incorporate with other materials the narratives which have appeared in the INQUIRER and the local newspapers, some of which present internal evidence of being drawn up by a faithful hand, prompted to its task by respect and love.

It is one of the infelicities of great age that the early life of him who survives all the contemporaries of his youth is generally enveloped in obscurity. In the paucity of facts, the curiosity we naturally feel as to the influences and motives which have led a man into a path in which he has achieved distinction, remains ungratified. No autobiography helps us here. Mr. Wellbeloved's humility and retiring modesty prevented him at all times from speaking much of himself, otherwise fragments of his early history, gathered up in conversation and preserved in the recollections of pupils and friends, might be collected, and fill up the chasms so embarrassing to the biographer and disappointing to his readers.

Charles Wellbeloved was born April 6, 1769. It requires an effort of the memory and imagination to realize the fact, that one so recently amongst us, entering with a still active mind and warm heart into the best schemes and hopes of our day, came into the world when Bonaparte, Wellington and Walter Scott were unborn; when the States of America, though quivering with the sense of wrong from the mother country, were still colonies of Great Britain; when the eloquent tongue of Chatham awed those whom it could not keep in the path of political rectitude; when Johnson, Goldsmith, Reynolds, Adam Smith and David Hume, were the living stars of English literature; when George IV. was a handsome and innocent boy, and William Pitt, a youth in feeble health, knew nothing of eloquence or ambition; when John Wesley was preaching to thousands in England, and George Whitfield was preparing for his last mission to America; when Paley was merely known as a sensible Cambridge tutor, and Gibbon had not written a page of his "Decline and Fall."

The day of Mr. Wellbeloved's birth is set down as the birthday of a man whom he admired and in some things resembled—one of the great lights of antiquity—Socrates. Mr. W.'s birthplace was Denmark Street, near Soho Square, a street which, if not swept away by the recent alterations in St. Giles's parish, forms the base of a triangle, of which the apex touches Oxford Street, the sides being formed by High Street and part of Crown Street. It was probably named in reference to Anne of Denmark. Close by, in Lloyd's Court, had resided the eccentric but fashionable Duke of Wharton.

He had not passed beyond the years of childhood when he was removed to Mortlake, where he became an inmate in his grandfather's house. The change must have been beneficial to his health, removing him from the foul atmosphere of the heart of London to the healthy breezes of the banks of the Thames, and not less so to his taste, introducing him as it did to Richmond Park and to the exquisitely beautiful scenery of that neighbourhood.

He was entered at the proper age a pupil in the classical school of Dr. Delafosse, of Richmond. Of the attainments of his teacher we have no means of judging; his name is not found in any other literary connection; but we may conclude from the success with which he taught young Wellbeloved, that he was a better instructor than the person described by Gilbert Wakefield, and under whom he had the misfortune to be placed at Richmond a few years before, one of his father's curates, a man qualified neither by art nor nature for his employment, fitted only to rank with the "plagosi Orbilii, the pedagogical Jehus, the furious school-drivers," satirically described in one of his sermons by South.

Mr. Wellbeloved was, in the first instance, brought up as a member of the Church of England, having been baptized into its communion. It is probable that his stability as a Churchman was in the first instance weakened by the influence of his grandfather, whose leaning towards the close of life was to Methodism. At the house at Mortlake, the leaders of the Methodist party sometimes assembled, and "Mr. Wellbeloved used to recall with pleasure the circumstance that, as a child, he had sat on John Wesley's knee." When thirteen years of age, he had the misfortune to lose his grandfather, and was committed to the care of a guardian, who, paying little heed to the wishes and aptitudes of his ward, bound him apprentice to Messrs. Stock and Cooper, mercers, of Holborn Hill. Fortunately for the cause of sacred literature, the young man's tastes broke out into open rebellion against the arrangement effected by his guardian. Those who knew the gentleness of Mr. Wellbeloved, and the modest way in which he commonly expressed opinions in opposition to others, will feel how strong must have been his distaste to an illiterate occupation, or how eager his desire to enter on the Christian ministry, when he was induced to oppose his guardian, and take the necessary means for terminating his apprenticeship. He released himself at the same time from his connection with the Church of his baptism, by entering himself a private pupil with the Rev. Dr. Davies, of Homerton. This gentleman was a Dissenter, and in theological sentiment a strict Calvinist. He had, prior to his removal to Homerton, conducted a theological academy at Abergavenny. At the Homerton Academy, in 1785, when Mr. Wellbeloved entered it, there were three tutors: classics were taught by Dr. Benjamin Davies, rhetoric and belles-lettres by Dr. Henry Mayo, and theology by Dr. Daniel Fisher, none of them men remarkable either for their talents or attainments. Among the pupils at the Academy were some of congenial taste and feeling, whose subsequent theological path, like Mr. Wellbeloved's, diverged from Calvinistic orthodoxy. Mr. Field, afterwards the Unitarian minister of Warwick, and the biographer of Dr. Parr;

Mr. David Jardine, afterwards the Unitarian minister of Bath; and Mr. Thomas Porter, subsequently the Unitarian minister of Plymouth, are the gentlemen referred to. The time of their common studies at Homerton is described by the able author of the sketch in the *Inquirer*, as one "of earnest theological controversy. Mr. Wellbeloved's benevolent and inquiring mind could not be satisfied with the scriptural evidence of the orthodox creed, or the moral and religious influence of its doctrines." The tutors at Homerton were naturally alarmed at the outbreak of heresy around them, and sought means to purge their institution of it. It was intimated to Mr. Wellbeloved that he could not continue his studies there. Messrs. Jardine and Porter at the same time removed to the Academy at Daventry, and were followed the year after by Mr. Field. Mr. Wellbeloved entered himself a student at the neighbouring College of Hackney. The record stands thus in the "Register of Students at the New College," the original of which is now before us.

"(9.) Charles Wellbeloved.———September, 1787. M."

As several of the other students have L. (Layman) or M. F. (Minister on the Foundation) affixed, it would appear that Mr. Wellbeloved entered as a student for the ministry on his own foundation.

The establishment of the New College at Hackney was an event of no small importance to the cause of Liberal Dissent in England. It awakened the most sanguine hopes of the friends of intellectual and religious progress, was sustained for a time with great zeal, and, had its secular affairs been conducted with prudence, might have remained to this day, and been the means of diffusing incalculable good. The liberal Dissenters of this country beheld with a feeling of dismay the closing at nearly the same time of the three academical institutions of Warrington, Exeter and Hoxton. There remained only the Academy at Daventry, an institution conducted at that time with singular ability, and with a liberality which "orthodox" Dissenters do not now emulate, but still in some respects theologically fettered, and not entirely answering the wants of an important section of the English Dissenters. A College on a perfectly liberal foundation, situated in or near the metropolis, was felt to be a pressing want. Accordingly, meetings were held at the close of the year 1785 and the beginning of 1786, presided over by Mr. Thomas Rogers (father of the late Samuel Rogers), at which it was resolved to establish a College at Hackney. The laymen forward in promoting the scheme were Messrs. Rogers, Brand Hollis, Beaufoy, Dodson, Heywood, Rickards, Shore, Towgood, W. Smith, Vaughan, Wansey, aided by Dr. Price and the other Presbyterian ministers of London. A capital fund was raised amounting to £8948, and a subscription list formed giving an annual amount of nearly £740. A

house, with eighteen acres of land, situated in Clapton, was purchased. The chief professorial appointments were accepted by Dr. Price, Dr. Kippis, Dr. Rees and Mr. Hugh Worthington. The institution began in the autumn of 1786, with six students, soon increased to seven, of whom all but one were students for the ministry on the foundation. Mr. Wellbeloved entered the College at the beginning of its second year. Among the students whom he found there were Mr. Broadhurst, afterwards of Bath, Mr. David Jones, for a short time minister at Birmingham, Mr. Jeremiah Joyce, and Mr. John Jones. Five lay students and two students for the ministry entered with Mr. Wellbeloved, and were followed the year after by many others, both laymen and divines; among the latter were Mr. T. Dix Hincks, Mr. Kentish, Mr. Corrie, and Mr. Shepherd. The professorial duties at this time were thus distributed: *Dr. Rees*—Hebrew, ecclesiastical history, metaphysics and ethics, the evidences of religion, and theology. *Dr. Kippis*—ancient geography, universal grammar, rhetoric and criticism, chronology, history, the general principles of law and government, and the English constitution. *Mr. Hugh Worthington* and *Mr. Kiddell*—the classics, and the former also undertook logic. *Mr. G. Cadogan Morgan* (nephew of Dr. Price)—natural and experimental philosophy and the elements of chemistry.

The arrangement will strike any one accustomed to a well-planned University course as very confused, and pressing with disproportionate weight on some of the professors. Dr. Price had soon found himself unequal to the duties of teaching a class, and had transferred his duties to his nephew or the other professors. Changes were found to be necessary, and a great improvement in the working of the institution was made when Mr. Belsham undertook the departments of theology, mental philosophy, logic, and the evidences of Christianity, and Mr. Gilbert Wakefield the classical instruction, Dr. Rees undertaking the mathematics and natural philosophy. It was not till 1790 that Mr. Wakefield began his instructions at the College. Mr. Belsham, however, entered on his duties there in 1789, and with the help of his sister presided over the domestic establishment.

From the first, Mr. Wellbeloved entered with the deepest interest into the various studies of his Alma Mater. Freed from the shackles of a narrow and despotic theology, he sought truth without fear, and with the ardour of a pure and inquisitive mind. In many of his companions he found friends possessing tastes congenial with his own. At Hackney, he realized many of the pleasures imaginatively described a few years before by his friend Mrs. Barbauld, in connection with Warrington. To him the "hours" were not "unvalued," and the days were all "golden."

"Where science smiles, the Muses join the train,
And gentlest arts and purest manners reign.
Ye generous youth who love this studious shade,
How rich a field is to your hopes displayed!
Knowledge to you unlocks the classic page,
And virtue blossoms for a better age.
* * * *
With richest stores your glowing bosoms fraught,
Perception quick, and luxury of thought;
The high designs that heave the labouring soul,
Panting for fame, impatient of control;
And fond enthusiastic thought that feeds
On pictured tales of vast heroic deeds;
And quick affections, kindling into flame
At virtue's or their country's honoured name;
And spirits light, to every joy in tune;
And friendship ardent as a summer's noon;
And generous scorn of vice's venal tribe;
And proud disdain of interest's sordid bribe;
And conscious honour's quick instinctive sense;
And smiles unforced, and easy confidence;
And vivid fancy, and clear simple truth;
And all the mental bloom of vernal youth."

By no one was Mr. Belsham more cordially welcomed to his honourable duties at Hackney than by Mr. Wellbeloved, then taking rank among the senior students. In addition to the bonds of intellectual sympathy common to both, he would feel a warm admiration for the integrity and high honour which had led his tutor to separate himself temporarily from pursuits at Daventry unspeakably dear to him, and from pupils whom he greatly valued. Mr. Wellbeloved's previous experience at Homerton would teach him to appreciate the highmindedness of the confessor under whom it was now his privilege to study. The address with which Mr. Belsham opened the duties of his first session at Hackney was singularly impressive. After referring to his own motives in accepting a share in the direction of the College, he pronounced its establishment "one of the noblest efforts of a wise and well-directed liberality;" and then, directing the attention of his pupils to their responsible duties as the alumni of an institution which, though aiming at the noblest objects, was watched by the evil eye of jealousy and misrepresented by some malignant tongues, he concluded with an earnest exhortation to them to attend to the duties of religion, to acquire a spirit of liberal, enlightened and manly piety, as the foundation of both wisdom and happiness.

"A good understanding" (said this good man and truly spiritual teacher), "a regard to reputation and a high sense of honour, will go a great way towards forming a respectable, amiable and

useful character; 'they aid and strengthen Virtue where they meet her, and imitate her actions where she is not.' But the fear of God is a universal principle. It extends its influence to every action, it elevates every motive, it refines every affection, it dignifies the whole character, it consecrates every thought of the heart; therefore fear God and keep his commandments, for this is the whole duty of man."

The good seed was planted in congenial soil. The students were suitably impressed by the earnest piety of their instructor, and made Mr. Wellbeloved the medium of communicating to him their grateful appreciation of his advice and kindness.

"*To the Rev. Thomas Belsham.*

"Rev. Sir,—Impressed by sentiments of the greatest respect, we take this early opportunity of expressing the pleasure we feel at the prospect of reaping the benefit of your instructions and superintendence. Permit us, Sir, at the same time, to return you our hearty thanks for the affectionate address you last night delivered. We shall esteem it no less our duty than our interest to pay a strict regard to the important objects you have recommended to our attention, and are convinced that by so doing we shall most effectually meet the wishes of our friends and silence the misrepresentations of our enemies.

"Signed, in the name of all the students, by

"Charles Wellbeloved.

"Sept. 28, 1789."

This unexpected address from upwards of thirty students gave Mr. Belsham heartfelt satisfaction, to which he took an early opportunity of giving public expression. In a letter to his intimate friend, Rev. Timothy Kenrick, written soon after this incident, Mr. Belsham expressed his sanguine hope of the approach of a new era, in which rational Christianity, united with zeal and fervent piety, should prevail in the world. He founded his hope on the character of some who had recently entered as students in Dissenting Colleges, or would presently enter on the work of the Christian ministry; men who "disdain mean equivocations, unite rational sentiment with fervent zeal, with manly piety, with active, earnest endeavours to promote the cause of truth and goodness; and are willing to submit to reproach, to loss and to hardship, for the sake of what they deem to be genuine Christianity. They will spare no pains to emancipate our divine religion from that mass of absurdity in which it has been for ages overwhelmed, and to exhibit her to the world in her native simplicity and beauty." If the result have not altogether justified the anticipation, no responsibility for its partial failure rests on Mr. Wellbeloved, whose energies were for more than half a century afterwards devoted to the noble objects alluded to by Mr. Belsham.

What Mr. Belsham was as a tutor may be satisfactorily learnt by those who will take the trouble to consult the manuals respecting theology, the evidences of religion and mental philosophy, which, forming the substance of some of his College lectures, were afterwards committed by him to the press. It has latterly been the fashion of some amongst us to speak in a depreciatory style of the divines of the Priestley and Belsham school, as men influenced by an unspiritual philosophy, and too much given to a hard, dogmatic theology. This criticism is, we think, harsh and unjust. With their philosophical doctrines of necessity and materialism we have little sympathy; but we feel that in candour, impartiality and the fearless search after truth, these men were never surpassed, and have been rarely equalled. They held, it is true, and with a very firm grasp, their own opinions in both philosophy and theology; but they, like their noble friend Dr. Priestley, were not disposed to stamp them dogmatically on other minds, but were anxious above all things, as their practice shewed, that they should be weighed and scrutinized, with the aid of the best lights of knowledge and wisdom, before they were admitted as truths. Habitual candour in the estimate of others' opinions was always the characteristic of Mr. Wellbeloved as a teacher; and however congenial the habit was to his natural disposition, it is not unreasonable to assign to Mr. Belsham, whom he so highly valued both as a teacher and a friend, some influence in forming the habit.

But there was another distinguished man whom he not unfrequently heard during his residence at Hackney, and whose opinions and virtues were often in after life admiringly spoken of by Mr. Wellbeloved. Dr. Price was prevented by the infirmities of advancing age and the want of ease in communicating his ideas in the lecture-room, from realizing the expectations which his acceptance of one of the chairs in New College had raised. He did not, we believe, after the first session, make his appearance in the lecture-room, but he continued to the close of his life from the pulpit to instruct and delight the select circle who could appreciate the simplicity of his wisdom and his pure and natural eloquence. Mr. Wellbeloved was a frequent hearer. If, as some of his family believe, he attended not unfrequently on his services at Newington Green, where for thirty years Dr. Price was afternoon preacher, he must have been given to listen to heretical sermons during the early part of his residence at Homerton. It was in the spring of 1787, while Mr. Wellbeloved was under the roof of an "orthodox" teacher, that Dr. Price retired altogether from his pulpit and house at Newington Green. Mr. Wellbeloved was in the habit, when he became an academic instructor in the evidences of religion, of quoting with warm admiration a passage from Dr. Price's sermon on the Goodness of God, and in introducing the quotation he was accustomed to

mention (as our College note-book now open on our table attests) that "he had the pleasure of hearing it when first delivered." Whether this were at Hackney or Newington Green, it must have been not later, perhaps before, 1786, when the volume containing the sermon was first published. These circumstances serve to give probability to the conjecture, that Mr. Wellbeloved's early diversion from orthodoxy was, if not occasioned, at least assisted, by Dr. Price, a divine whose opinions a quarter of a century afterwards exercised great power over the convictions of Dr. Channing.

Among his companions at New College, Mr. Wellbeloved found a friend in Arthur Aikin, one of the sons of Dr. Aikin (then vainly seeking to establish a practice at Yarmouth). He was Mr. Wellbeloved's junior at the College, not entering, we believe, till 1789.* This friendship, which continued to the close of Mr. Arthur Aikin's life, would be the means of introducing Mr. Wellbeloved to the gifted aunt of his friend, Mrs. Barbauld, residing at that time at Hampstead. The society and influence of the Aikin family helped to implant in Mr. Wellbeloved the love of natural history, a taste which grew with his intellectual growth, and ministered to the interest and pleasure of his walks, whether in the fields, or along the sea-shore, or amid rocks, to the close of his life.

Before we follow our subject from his Alma Mater to the distant scene which he so long adorned, we may be permitted to mention a tradition which we remember to have heard in early life, that Mr. Wellbeloved was in his youth particularly engaging, gifted with a most agreeable address, and far from inattentive to the proprieties and elegances of dress. It is not surprising that his society was much courted.

With the session of 1791, his connection with New College was brought to a close. He was spared the mortification of actually beholding the downfal of the College. With difficulty it struggled through a ten years' existence. Improvidence in the expenditure, principally in erecting two wings to the stately College buildings, and an additional residence for the Mathematical professor, were its ruin. The building, when finished, would accommodate seventy pupils. An enormous debt accrued; the available income was insufficient to pay the interest of money due. The establishment was closed at Midsummer, 1796; the building, forced to a sale to meet the wants of clamorous creditors, brought little more than a third of its original cost. The wreck was all but total. A small fund was saved, the interest of which is, under the direction of trustees, applied to the purposes of education for the ministry.

Mr. Wellbeloved, on terminating his college course, meditated

* The College register abruptly ends with the name of the 39th student, at the beginning of the session 1789-90, and does not include Mr. Aikin's name.

settling at Bath, and living with his friend, David Jardine, by whom the Unitarian pulpit of that city was occupied already. His talents and learning were not, however, long allowed to remain unexercised. The Rev. Newcome Cappe had been, since 1755, the minister of the ancient Presbyterian congregation of York. A paralytic seizure, in the spring of 1791, disabled him from continuing the public exercise of his ministry. His private fortune did not enable him to give up the salary (amounting to £180 only) derived from the chapel, to a successor; so it was necessary to seek an assistant minister who would be content with the small income (£60) which Mr. Cappe could give. In a pecuniary point of view, the situation offered no temptations; but mere pecuniary considerations never weighed much with Mr. Wellbeloved, who with habitual prudence in the management of his affairs combined the disinterestedness and generosity which became the minister of Christ's gospel. There were to an ingenuous and cultivated mind large attractions to York in the antiquarian interest belonging to the city, in the respectable character of the congregation, ministered to by a succession of excellent men,—Dr. Colton, Mr. Brooks, Mr. Hotham and Mr. Root,—and, above all, in the society of Mr. Cappe, a fine biblical scholar, a man of great talents and equal moral worth, who was watched over in his long sickness with a wife's devoted tenderness by Mrs. Cappe. Mr. Wellbeloved did not hesitate to accept the invitation communicated to him by this excellent lady. "Mr. Wellbeloved came to us," are Mrs. Cappe's words, "on the 3rd of February, 1792, and we soon discovered what a treasure we had obtained. He was regarded by my husband with an affection truly parental; and became everything to him by his humility, his disinterestedness, his varied talents, his desire of knowledge, especially of religious knowledge, his freedom from prejudice, and his unaffected piety. 'This, my dear,' would he often say to me, 'is the very young man I wanted; he will be eminent in his day.'"

How greatly Mr. Wellbeloved reciprocated the attachment of Mr. Cappe is well expressed by the writer in the Inquirer. Mr. Wellbeloved attached himself to Mr. Cappe with the warmest affection. "Reverence for moral and religious worth was always a prominent feature of his mind. He regarded with profound deference the character of this accomplished and excellent man, and probably may have been unconsciously influenced by those sentiments in adopting some of his peculiar views of scriptural interpretation." In the Life of Mr. Cappe, it is further stated that "he always counted among the comforts of his last years the circumstance that he had met with a colleague in whom he discovered an ardent love of truth, especially of religious truth; talents equal to its development; and dispositions the most amiable."

At the time when Mr. Wellbeloved took up his residence in York, that city occupied, relatively to Leeds and other neighbouring commercial towns, a higher rank than it now enjoys. It was only six or seven years after the establishment of the mail-coach system; except on the great routes, the roads were still bad, in some places impassable in winter. The wealthy families in Yorkshire did not then always resort to London, but found in the chief city of their great county a cheerful wintering-place. The congregation worshiping at the St. Saviourgate chapel, though no longer increased by the attendance of persons of rank, was respectable both as to numbers and social station. The chapel, possessing more architectural pretension than most of the early Presbyterian meeting-houses, was cruciform in its shape, and was in a state of careful preservation. In the vestry, as relics of a by-gone day, when the carriages of some of the county aristocracy did not disdain to roll to a "conventicle," may be seen well-executed portraits of Sir John Hewley and his amiable lady, whose name, as the founder of certain trusts for religious uses, has since become unhappily famous through the courts of law.

Of the influence which the city and its glorious Minster exercised over Mr. Wellbeloved's tastes, we shall more conveniently speak hereafter. We shall also for the present reserve other local topics. During his residence at Hackney, we believe Mr. Wellbeloved had conceived an attachment to a lady of congenial tastes,—Ann, the eldest daughter of John Kinder, Esq., of Stoke Newington. The feeling was reciprocated and led to their marriage in 1793. The slender income of an assistant minister was increased by pupils. "As their number was never large, he was enabled to treat them all as companions and friends, and thus to dispense with the use of those harsh modes of communicating instruction and maintaining discipline which were then the established system of boys' schools. Difficulties were smoothed by patient explanation, industry roused by making the acquisition of knowledge pleasant, and evil dispositions checked by vigilant superintendence and affectionate remonstrance. Not many of Mr. Wellbeloved's pupils at this period of his life survive; but those who speak of him, all bear earnest testimony to the kind and judicious treatment which they received under his roof, and regard it as one of the blessings of their lot that they enjoyed the benefit of his instructions."

The death of Mr. Cappe, in 1800, placed Mr. Wellbeloved, who had from the first been recognized as the intended successor to the pulpit, in the position of sole minister of St. Saviourgate chapel.

The ministers of Yorkshire, in intercourse with whom Mr. Wellbeloved took especial pleasure, were for a year or two after his settlement in the county, Rev. William Turner, of Wake-

field, and Rev. John Ralph, of Halifax; but in little more than two years they were removed from earth and its duties. For a longer period he enjoyed the friendship of the Rev. William Wood, of Leeds, an excellent man, of whom we shall again have more than one occasion to speak; the Rev. Mr. Lee, of Hull; and the Rev. Mr. Johnstone, of Wakefield.

Mr. Wood was a man possessed of many mental accomplishments, enjoying a wide congregational and social influence, and full of zeal in upholding the best interest of Protestant Nonconformity. He appreciated at their full value the congenial talents and virtues of his neighbour at York, and was at a critical moment the means of saving the Liberal Dissenters of the North of England from a great loss, and of placing Mr. Wellbeloved in a position in which all his talents and acquirements found full occupation. After the closing of the Warrington Academy, some of the more zealous friends of Liberal Dissent in the North of England established a College in Manchester, which struggled till 1802 through a succession of difficulties. The resignation in that year by Rev. Geo. Walker of the theological chair, brought on a crisis of the institution. None of the ministers resident in Manchester were disposed to undertake the vacant office. The salary which the Committee were able to offer was not sufficient to justify any one, without a congregation or private fortune, in removing to the town where the institution had been carried on. Some of the Trustees, disheartened by the practical difficulties of the position and by the indifference and coldness of some who ought to have supported them, counselled the abandonment of the institution. It was in resisting and negativing this pernicious counsel, that Mr. Wood honourably distinguished himself. Not content with preventing great mischief, Mr. Wood sought to excite anew the interest of Dissenters in the College. Happily, the weight of his opinion and the authority of his counsel were appreciated, and the vessel just on the point of being stranded, by his vigilance, courage and zeal was sent forth on a new and eminently prosperous voyage.* The meeting of Trustees at which the College was saved from destruction was held in Manchester on the 29th of October, 1802. A Committee appointed to make the necessary arrangements, made their report to the Trustees early in the following year. A proposition was made, without success, to remove the College to Birmingham, and then the Trustees by an unanimous vote adopted this resolution: "In concurrence with the opinion of the Committee, confirmed by the additional recommendation of Rev. Mr. Wood, of Leeds, that the Rev. Mr. Wellbeloved be invited to undertake the superintendence of this institution at York, where

* This circumstance well explains the deep interest felt in Manchester College by the late George William Wood, Esq., M.P., the son, and W. Rayner Wood, Esq., the grandson, of Rev. William Wood.

he is now fixed; and that Mr. Wood be requested to report the wishes of this meeting to Mr. Wellbeloved."

This resolution carried with it a good omen in the attesting name of "ROBERT PHILIPS," the Chairman, father of the present Treasurer of the College. In a short time the then Treasurer, Mr. Ottiwell Wood, had the satisfaction of announcing that the College was placed under Mr. Wellbeloved's care. The address describes him as "a gentleman in the full vigour of life, accustomed to the education of youth, and highly esteemed for his rational piety, extensive knowledge, sound judgment, and general amiableness of manners."

Mr. Wellbeloved was actuated in this matter by his habitual disregard to pecuniary considerations when things of greater importance were at stake. The giving up his private pupils, which of necessity followed soon after his acceptance of the College, occasioned a direct loss of income, and the duties undertaken were greatly more onerous. The salary offered by the Trustees was £100, being rather more, however, than two-thirds of the annual subscription list of that day. Single-handed, Mr. Wellbeloved grappled with all the difficulties of the comprehensive plan of education which he had sketched out for his pupils. The work began September, 1803, with four divinity and four lay students. The names of the divinity students were *Mr. John Jones*, who, after being a short time settled at Bridgwater and Belper, became, in 1807, minister at Plymouth, and died at Bristol in 1813; *Mr. Henry Howson*, who settled for some years at Bridgwater, and then conformed; *Mr. Daniel H. Jones*, whose name will still be found in the subscription list of the College; and *Mr. John Lewis*, who died at York. The burthen of his first year's College work was increased by the attention necessarily paid to private pupils whose course of instruction was at that time not completed. For two years the entire weight of instruction and of the regulation of the domestic establishment rested on the one tutor of the College. It is not surprising that for a time he broke down under the work. A severe illness, brought on or aggravated by mental toil, reminded him and his friends of the limits which the Almighty has wisely prescribed to human powers. An assistant was found, first in the person of Mr. Hugh Kerr, and afterwards of the Rev. Theophilus Browne. But until the year 1810, when the Trustees secured for him the invaluable assistance of Rev. John Kenrick, and of his former pupil, the Rev. W. Turner, Jun., on whom devolved the mathematical and philosophical department, the College at York owed nearly everything to the solid learning and quiet energy of Mr. Wellbeloved. For a long series of years, the College at York continued to grow in repute, in the number of the pupils and in the number and liberality of its supporters. When, after 36 years of honourable service, Mr. Wellbeloved withdrew from

the duties of his office as Principal and Theological Tutor, the College roll contained 234 names, an array exceeded in number by only one or two of the most celebrated Nonconformist tutors, and probably never equalled, if the ability, learning and subsequent influence of the pupils be taken into the account. It would of itself be a passport to fame to have been the theological tutor of such a list of worthies as the Yorkists now gone to their reward, to say nothing of the longer list of laymen and divines who are still living instances of their former tutor's wisdom and skill. John Gooch Robberds, Richard Astley, William and Henry Turner, Arthur Dean, Robert Wallace, G. B. Wawne and John Hugh Worthington, are names that do credit to their Alma Mater and to the Tutor whom they respected and loved.

The following is a brief sketch of the scope and contents of Mr. Wellbeloved's theological lectures, as they were given when the full York course consisted of five years. A sixth year was occasionally added during the latest period of the location of the College at York, and was afterwards embraced in the specified course at Manchester and London. At the date to which these recollections go back, Mr. Wellbeloved was accustomed to express his wish that such an extension of time for the theological course could be adopted; but it would only have added fulness of detail to what was already as comprehensive in its range as it was simple and unpretending in its plan and thorough in its execution.

The time to which we refer was what we may fairly call the high noon of the York College, when Mr. Wellbeloved was in his mature activity of 55 to 60 years of age, and the other departments of the College were filled (as never could they be better filled, before or since!) by his able coadjutors, the late Mr. William Turner and Mr. Kenrick.

Nothing could be simpler than the arrangement of the theological course. In the first and second years, the divinity students attended Hebrew lectures in addition to the other studies which they shared equally with the lay students; and these Hebrew lectures were continued through the five years, Mr. Wellbeloved conducting them all till Mr. Kenrick relieved him of the first-year class. Hebrew was taught *without the points*, at once in the desire of facilitating the study and under the reasonable conviction that the Masoretic pointing, where it pronounces upon a matter otherwise doubtful, is only an element of interpretation which must be admitted or rejected on its particular merits. Whether this decision was wise will perhaps be doubted by those who have laboriously achieved the points; but those who were saved that perplexity, learnt at least to admire the simplicity of the language in the most ancient state in which it is accessible to the moderns.

In the third year of the York College course, the divinity and lay students together attended Mr. Wellbeloved's lectures on the Evidences of Natural and Revealed Religion. These lectures were spoken familiarly by the tutor from brief notes, and illustrated largely with extracts from the best books on each subject, as it was always Mr. W.'s purpose to direct his students to the sources of information rather than to give them ready-made results. In a student's note-book of that day, the promise of the course is announced at the opening in the following terms; and the same note-book shews that the amplest fulfilment of the promise was made:

"The object of the course of reading to which this class is to be introduced is, first, the gaining of a comprehensive and accurate knowledge of the religion of Nature, or those truths which reason, unassisted by revelation, may be supposed to teach respecting God, his nature and operations.

"When we have seen what Nature teaches us concerning God, his perfections, his relations to his creatures, and their expectations, we shall proceed to inquire how far those truths have been actually discovered in past ages; i. e. how far Pagan religion has discovered the truths of Natural religion.

"I wish the class to become acquainted with the leading controversies which have been agitated between believers and unbelievers. We shall next, therefore, examine the controversies on the question, how far the human mind has been able to discover the attributes of God and the duties of man. This will lead us to examine the evidences first of Judaism and then of Christianity. A general view of every important controversy connected with the evidences of Revelation will be taken, and references made to important books.

"Lastly, we shall come to inquire into the pretensions of Mohammedanism, which is a corruption of both natural and revealed religion.

"We shall avoid as much as possible all metaphysical questions on these subjects, convinced that they are generally of little importance. I shall never knowingly omit any difficulty, because the object of the course is not only to convince the class, but to prepare many of you for the instruction of others. It cannot but be expected that many difficulties and objections should occur upon such subjects as the being of a God and his attributes; but I have no fear for the result, if you bring pious and candid minds.

"On the nature of Evidence, you are instructed in another place."

This last reference of course pointed to the able instructions of Mr. Turner, of whose lectures on Mental and Moral Philosophy and Logic one of the most valuable parts, perhaps, was his clear and forcible exposition of the nature of testimony and

the grounds of belief, knowledge and expectation, as lying at the basis of the philosophy of revelation itself. The deprecation of metaphysical questions had especial reference to the *à priori* argument for the great truths of religion, as attempted by Dr. S. Clarke. Mr. Wellbeloved rested them, with Cicero and Paley and most others, on the proofs of *design* manifest in the creation. While laying open all the best books before his class, he frequently referred with great interest to the work (little read now probably) of his friend the Rev. Thomas Watson, of Whitby, entitled, Popular Evidences of Natural Religion and Christianity.*

It was Mr. Wellbeloved's opinion that the primitive religion of mankind was gained from revelation, and that the worship of the heavenly bodies was its earliest corruption, followed by the deification of other objects or powers of the physical world.

The lectures on the Evidences of Judaism and Christianity included, of course, the fullest investigation into the authenticity of the Scriptures, the formation of the Old and New Testament Canons, and the Apocryphal books of both Jews and Christians.

The Criticism and Interpretation of the Old Testament next followed, supplying the theological studies of the fourth year's course, and the Criticism and Interpretation of the New Testament those of the fifth; to which was added a rapid glance at ecclesiastical history. It was chiefly for the sake of greater fulness in this last-named study that Mr. Wellbeloved desired, long in vain, to have the theological course extended to another year. But the order of arrangement in this whole course of theological study must strike every one, we think, as remarkably simple, progressive and complete. Mr. W. had a general preference for the *historical* order of procedure; and nothing could be more calculated to leave a clear and orderly impression on the student's mind. He felt, indeed, that, were more time allowed, a more strictly philosophical order of theological inquiry might perhaps be adopted; by beginning with the criticism and interpretation of the Bible, and then (having fully investigated its contents and ascertained its pretensions) proceeding to inquire into its evidences as a history of alleged divine revelations. But as this criticism and interpretation required higher attainments in the original languages of the Scriptures than those of third-year students, the Evidences of Revealed Religion were made to precede Biblical Criticism and Interpretation. This plan had its advantages too, in letting the evidences of revelation follow those of natural religion and the examination of the religion of the ancient heathen world, as one continuous series of comparisons is expressed or implied in those inquiries; the general contents of the Jewish and the Christian Scriptures being understood in

* Longman, 1805.

so large and reasonable a point of view, that their more minute interpretation afterwards was not likely to introduce essentially new conditions into the argument for the divine origin of Judaism or Christianity. We doubt whether this order of study can be amended even now.

In his biblical instructions, Mr. Wellbeloved never referred to commentators except for purposes of *criticism*. To settle by critical evidence the true text and ascertain its true philological import, was the office of the theological chair. But its bearing upon Christian doctrine and duty was referred to each pupil's reason and conscience to decide for himself. He taught no *system* of theology. In recommending Bishop Marsh's Critical Lectures to his class, he said, "Dr. Marsh endeavours to justify his teaching by a system. This may be all very well in a Professor in the University; but it is my object to teach without a system, and only to lead you to an examination of the book from which all systems are professedly derived." Some of his pupils may have sometimes thought their learned tutor unnecessarily reserved in the expression of his own views of disputable interpretations; but all admired the candour and clearness with which he set before them the various views entertained; and it required no extraordinary intelligence or attention to discern his general preferences, to that extent, at least, to which the tutor's earnest convictions and the student's desire of truth defy official reserve. No one could reasonably expect a two-years' biblical course to result in distinct and absolute opinions on the meaning of every part of Scripture; but it is beyond dispute that Mr. Wellbeloved's method succeeded thoroughly in giving the love of scriptural knowledge and the desire of truth for life-long use thenceforth. The historical method always guided these biblical studies. In the Old Testament he arranged the historical materials, distributed the Psalms, and harmonized the prophecies with the history. In the same manner he treated the New Testament, harmonizing the four Gospels together as far as practicable, and the Acts with Paul's Epistles. At the beginning of their biblical studies he was accustomed to recite to each new class of students Dr. John Taylor's solemn charge, framed by that good and true man for similar occasions, and which fully expresses the character, as it was meant to do the aim, of the York tutor's whole method of instruction:

"I. I do solemnly charge you, in the name of the God of Truth, and of our Lord Jesus Christ, who is the way, the truth and the life, and before whose judgment-seat you must in no long time appear, that in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially and conscientiously attend to evidence, as it lies in the Holy Scriptures, or in the nature of things and the dictates

of reason; cautiously guarding against the sallies of imagination and the fallacy of ill-grounded conjecture.

"II. That you admit, embrace, or assent to, no principle or sentiment by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from revelation or the reason of things.

"III. That if, at any time hereafter, any principle or sentiment by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect or totally reject such principle or sentiment.

"IV. That you keep your mind always open to evidence. That you labour to banish from your breast all prejudice, prepossession, and party-zeal. That you study to live in peace and love with all your fellow-christians; and that you steadily assert for yourself, and freely allow to others, the unalienable rights of judgment and conscience."

How this simple record brings back the life of thirty years ago to the writer's grateful feelings! Does he magnify the long past—certainly he has no wish to disparage the more recently past and present state of theological instruction among us—by saying that he believes not only the theological, but the classical, literary, mathematical and philosophical curricula of his old Alma Mater, under Wellbeloved, Turner and Kenrick, to have presented practical advantages for solid and thorough learning which have never been surpassed? As theologians, we talked indeed, in our simplicity, of criticism and interpretation, not having heard of Hermeneutics and Exegesis, and may have been ignorant of Christologies, Eschatologies and some other technologies which have given to Biblical studies in Germany, and perhaps lately in England, an appearance more scientific than religious. But we have yet to learn that the general order of Mr. Wellbeloved's theological course can be improved upon, its spirit surpassed, or its grasp enlarged without mere dispersion of thought.

CONDUCT OF THE UNDERSTANDING.

There is something extremely fascinating in quickness; and most men are desirous of appearing quick. The great rule for becoming so, is, *by not attempting to appear quicker than you really are;* by resolving to understand yourself and others, and to know what *you* mean, and what *they* mean, before you speak or answer. Every man must submit to be slow before he is quick; and insignificant before he is important. The too early struggle against the pain of obscurity, corrupts no small share of understandings.—Sydney Smith.

TO THE MEMORY OF THE TWO THOUSAND.

A REMINISCENCE OF THE TWENTY-FOURTH OF AUGUST.

"When the day of St. Bartholomew came, about two thousand persons resigned their preferments rather than stain their consciences by compliance." *Hallam's Constitutional History of England.*

We pledge the memory peerless
Of those who braved the storm;
Who spake the answer fearless
When summoned to conform;
Who dared the despot's anger,
And would not stoop to fawn;
Who cast away his baubles,
His titles and his lawn;
Who not for wealth of kingdoms
Their hearts or hands would stain;—
We pledge the glorious memory
Of those twice ten hundred men!

There was Baxter sage and sainted,
And Williams young and bold,
And Calamy untainted
By lust of power or gold.
There was Clarke and Woodhouse gentle,
And Bates of ancient lore,
And Meadows, Howe and Heywood,
And many a hundred more!
The law came forth to threaten,—
It threatened them in vain;
A higher law commanded
Those pure and noble men.

Before them, visions saddening
Of sorrow and of strife,
Of wrongs the spirit maddening,
Of crushed and wasted life.
Behind them, honours tempting,
And pomp and power and pride,
And social joys and friendships
With wealth and ease allied.
Before them, ceaseless hardships,
And months and years of pain;—
Yet stooped they to their burden,
Those brave, true-hearted men.

They bowed their heads in meekness;
They said, "We dare not stay;
But through human wrong and weakness
There is One who leads the way.

We trust His gracious promise,
We trust His inner light,
And while faithful still to conscience,
Let God protect the right!
In the shelter of the forest,
In the shadow of the glen,
We can raise unbought the worship
Of free and faithful men."

They left their homes behind them
Of honour and of ease;
What flattering lure could blind them,
Or fetter souls like these?
Sweet ties of life they severed,
Neglect and want to brave,
Rather than touch the portion
Whereon was written "slave."
Oh! sweeter far and dearer
God's open sky and plain,
And the hills that spake of freedom
To those old heroic men!

With Wrong they did not palter,
With Right they did not pause;
Heaven's pure and stainless altar
Rose high o'er human laws.
But while freedom lives in England,
And conscience is revered,
And with true and living homage
The only Lord is feared,
Shall the high hearts of our fathers
To our bosoms leap again,
As we pledge the deathless memory
Of those twice ten hundred men!

Chester. S. F. M.

DR. PRIESTLEY AND MRS. SCHIMMELPENNINCK'S GHOST-STORY.

Sir,

The extracts from the Life of Mary Anne Schimmelpenninck in your last number (p. 569) include the account of certain reputed supernatural premonitions, in which Dr. Priestley and the Rev. Thomas Jervis are said to have been concerned. Will you favour me with the opportunity of offering a few remarks?

Dr. Priestley, one of the principal actors in the scene, wrote the following statement a very few years after the events are said to have occurred:

"She (Lady A. Denny) had the care of his Lordship's (Lord Shelburne's) two sons, until they came under the care of Mr. Jervis, who was their tutor during my continuance in the family. His Lordship's younger son, who died suddenly, had made astonishing attainments both in knowledge and piety, while very young, far beyond anything that I had an opportunity of observing in my life."*

It is remarkable that Dr. Priestley says not a word either of any dream related to him by the young nobleman, nor of any extraordinary appearance after his death.

After the lapse of half-a-century, a minute account both of the dream and of the spectral appearance was published by the Rev. Richard Warner, in his "Literary Recollections;" and its publication gave occasion for the "Remarks in refutation of an Extraordinary Story of a Supernatural Appearance," by the Rev. Thomas Jervis: London, 1832. Mr. Jervis shews that Mr. Warner's story is a tissue of mistakes and of assertions totally destitute of foundation. Whilst he writes with every token of respect and courtesy towards Mr. Warner, he says, "In a case where he has manifestly been led into involuntary errors by the overheated imagination and fanciful representations of others, I am persuaded he will readily admit the propriety of correcting them by an accurate statement of facts."†

Mrs. Schimmelpenninck's narrative differs most essentially from Mr. Warner's, and contains far less of the marvellous. Nevertheless, I believe it is not much entitled to credit, since every story, when repeated by this gifted lady, was, as I am assured, embellished to a remarkable degree by her vivid and active imagination. It is very possible that the boy may have had a dream and told it to Dr. Priestley, and that Dr. Priestley may have mentioned it to Mrs. Priestley, Miss Galton, and John Henderson. It is also possible that Mr. Alsop, as he returned to Bowood on the evening of the second day, may, either when asleep or in a kind of waking dream, have imagined that he saw his patient. But, if this was the case, and even if he afterwards allowed his mind to dwell upon the circumstance, it is evident that neither Dr. Priestley nor Mr. Jervis attached any importance to it, that it was afterwards greatly magnified and variously distorted by report, and that it would have been forgotten but for the revival of the story by Mr. Warner.

As Mr. Jervis's tract is scarce, it may be satisfactory to your readers if I add his account of the illness and death of his pupil.

"The Honourable William Granville Petty, second son of the Marquis, and younger brother of Lord Fitzmaurice, though of a florid complexion, and to all appearance enjoying a state of good general health, was not of a robust constitution. His intellectual faculties were naturally vigorous and alert; while a thoughtful turn of mind occasionally disposed him to contemplative habits very unusual at his age. His countenance was animated and intelligent, and, when lighted up by adverting to any elevated sentiment or generous action, bore the significant impress of his mind. In the routine of recreations appointed for these young noblemen, riding was their constant and regular exercise, without either a too rigid attention to, or an inconsiderate disregard of, the

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* Memoirs of Dr. Joseph Priestley, written by Himself, p. 77.

† Jervis's Remarks, p. 4.

state of the weather. On a fine winter's morning in the month of January, frosty, but under the influence of a clear sky and a bright sun, carefully protected by *warm and suitable clothing*, Mr. Petty mounted his favourite pony, in company with his brother and Mr. Jervis, and, attended by their groom, took his customary ride.

"Though sensible to the cold while on horseback, he returned home apparently as well as usual; and at dinner conversed freely, and with his wonted cheerfulness, with Lord Fitzmaurice and their mutual friend, in whom he uniformly placed the highest confidence, towards whom he always evinced unqualified esteem and attachment, and by whom he was tenderly beloved. He discovered no symptom of indisposition till late in the evening, when he complained of internal pain to a faithful and respectable domestic, his personal attendant, whose care was constant and unremitting. Mr. Alsop was sent for; who, observing no indications at that time that could reasonably create apprehension or alarm, administered some medicine, and took his leave. The application afforded temporary relief, and some abatement of pain; but these favourable symptoms were of short continuance. Inflammation soon ensued, which baffled the power of medicine; so violent and so rapid in its progress, that the fatal result took place on the evening of the second day,—within twenty-four hours after the first appearance of indisposition,—and in his tenth year, terminated a life of the highest promise, and of inestimable value!

"The attack was so sudden, that no real danger was apprehended till it was too late to profit by the means of human aid; and before Mr. Alsop came to make a second visit, his interesting patient was removed from all mortal suffering.

"The Marquis had very recently left Bowood to pass the remainder of the winter in London; and it was Mr. Jervis's painful task to communicate the account of this distressing event by an immediate express to town. It were vain to attempt to state the effect, which intelligence so overwhelming had upon the noble father, for whom his young heart was impressed with the genuine sentiments of high veneration, and the warmest filial affection,—the sure indications of a generous and noble nature. It will, however, be readily believed, that this severe and unexpected stroke inflicted a deep and lasting wound upon the mind of the Marquis,—the painful remembrance of which never ceased occasionally to interrupt his tranquillity through the subsequent period of an important life, honourably and usefully spent in a course of vigorous and manly exertion in the cause of patriotism, liberty, and peace!"*

This exact and faithful statement of the real facts is followed by a most beautiful and affectionate tribute to the memory of the youth in question, by whose death, and by the subsequent decease of his elder brother, the present excellent Marquis of Lansdowne succeeded to his title.

I am, Sir, yours truly,

James Yates.

Lauderdale House, Highgate, Sept. 14, 1858.

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* Remarks in refutation, &c., pp. 15—18.

CRITICAL NOTICES.

Illustrations of the Literary History of the Eighteenth Century, consisting of Authentic Memoirs and Original Letters of Eminent Persons. To which are appended Additions to the Literary Anecdotes and Literary Illustrations. By John Bowyer Nichols, F.S.A. Vol. VIII. 8vo. Pp. 686. London. 1858.

This volume completes the valuable series of works begun by the editor's father, the late Mr. John Nichols, F.S.A., and known to all interested in modern English literature and biography, under the titles of "Illustrations of the Literary History," and "Literary Anecdotes of the Eighteenth Century." Of the latter work nine, and of the former eight, bulky volumes attest the catholic literary sympathies of the editors, and the confidence reposed in their integrity, accuracy and taste, by literary men of every class and party. In the introductory Memoir (written more than thirty years ago by Alexander Chalmers) it is truly said, that "by the vast accumulations of literary correspondence in these volumes, Mr. Nichols has released the biographical inquirer from much of the uncertainty of vague report, and has in a great measure brought him near to the gratification of a personal acquaintance. These records embrace the memoirs of almost all the learned men of the 18th century, and there are scarce any of that class with whom Mr. Nichols's volumes have not made us more intimate. Candid biographers of future times must be ready to acknowledge with gratitude that their obligations are incalculable. Already, indeed, the public has done justice to the merits of this work; for of all Mr. Nichols's publications it has been the most successful, and is soon likely to be one of the *recherchés* among book collections."—P. xxi.

John Nichols was born at Islington, Feb. 2, 1745, and always retained for the place of his nativity a warm affection. Of this his youthful muse furnished a pregnant proof by a poem, published in 1763, entitled, "Islington." He was fortunate in his schoolmaster, a Mr. John Shield, who added to considerable learning kindness of disposition and aptness in teaching. The death, in 1751, of a maternal uncle in the naval service disturbed a scheme entertained by Nichols's parents of sending him into the navy. They chose for him, in his thirteenth year, the more peaceful and useful calling of a printer. It was his happy lot to be apprenticed to Mr. William Bowyer, "the last of learned English printers," who brought to his duties as a printer the accomplishments of an university education, and whose society and friendship were sought by most of the eminent scholars of his age and country. The master was not slow to recognize in his pupil good talents and pure literary tastes. The youth's classical acquirements made him at once valuable as a compositor for the press which was at that time engaged with Toup's "Emendationes in Suidam," and other classical books. So steadily did the young printer rise in his master's estimation, that soon after he came of age he was taken into partnership, and the union thus formed lasted with unbroken cordiality till the death of the head of the house in 1777. The first publication in which Mr. Nichols was concerned as an author was "The Origin of Printing, in two Essays," published in 1774. This was a joint production of himself and partner; but the share which Mr.

Nichols had in it procured for him considerable fame and the friendly notice of many literary men of distinction. As an antiquarian, Mr. Nichols won for himself a place as the author of the "History of Leicestershire." He published many other minor works in this department of literature, and also others in poetry and biography, too numerous for us to specify in a critical notice. In 1778, Mr. Nichols obtained a share in the Gentleman's Magazine, and thenceforth he became its Editor, and discharged the duties of that responsible office to the satisfaction of men of letters and the general public. Though a Churchman and a Tory, he did not forget the amenities of literature and the impartiality which became the editor of a literary periodical. In the hands of Mr. Nichols, the general character of the Magazine was, as Mr. Chalmers observes, "usefulness combined with rational entertainment. Its supporters were men of learning, who found in its pages an easy mode of communicating their doubts and their inquiries, with a certainty that their doubts would be resolved and their inquiries answered by men equal to the task." In the latter half of the eighteenth century, the liberal Dissenters, and especially their ministers, had much to do with the conduct of the periodical literature of the country, and many valuable reminiscences of them will be found in the "Illustrations" and "Anecdotes" published by Nichols, and also in the Gentleman's Magazine. One of his most industrious collaborateurs was Dr. John Calder, originally a Presbyterian minister in the North of England and in London, but who devoted the whole of his time during the latter part of his life to literature. As the friend of Theophilus Lindsey and one of those who aided in the establishment of Unitarian worship in Essex-Street chapel, he is entitled to a more distinct position than has hitherto been given him in our Unitarian histories. We hope hereafter to collect the scattered materials for a biographical sketch.

For many years Mr. Nichols served as a member of the Common Council of London. His biographer pronounces him, however, "not qualified for political life." The reason he assigns is the severest possible censure (and *now*, we think, not altogether deserved) on the spirit in which English politicians indulge. "He could not indulge asperity of thought or of language; he had nothing of the malevolence of party spirit, and never thought worse of any man for differing from him ever so widely in opinion." The years 1807 and 1808 were exceptions to his generally prosperous and happy life. In that year he fell in his printing-office and fractured one of his thighs. Mr. Chalmers attests his patient endurance and placid temper under bodily suffering. Three days after the accident, he visited his friend, and found him "supported by the surgical apparatus usual on such occasions, calmly reading the proof of a long article, *which he had that morning* dictated to one of his daughters, respecting the life and death of his old friend Isaac Reed, which went to press as he left it, and indeed wanted no correction." The following year was painfully memorable in his history by the destruction by fire of his printing-office and warehouses, with the whole of their valuable contents. This was a heavy blow, for in a few hours it destroyed nearly the entire fruits of fifty years of industry and toil. He was cheered in these misfortunes by the sympathy of friends and the respect of the public; and having liberal offers of pecuniary help, he commenced a fresh career of typographical labour and literary diligence.

He was permitted to be a vigorous and not unsuccessful gatherer in the vineyard of literature more than eighteen years after the calamities which visited him in his grand climacteric. Blessed with health to the last, the only faculty which shewed signs of abandoning him was the sight. For several years before his death, his power of vision became less and less distinct. A remarkable characteristic he mentioned to his biographer only three days before his death. "I cannot now read any printed book, *but I can read manuscript.*" It was a happy circumstance that he was thus enabled to employ the evening hours of his life even to the shades of night, in selecting from his huge masses of correspondence materials for his literary "Illustrations." He passed away suddenly and without apparent pain on the 26th of November, 1826, in his eighty-second year.

As to the volume now before us, it was scarcely to be expected that the last shaking of the tree could be rewarded by fruit of the best growth or finest flavour. There is, however, much that is interesting in it; and it is, as a whole, not unworthy of its place amongst Mr. Nichols's Illustrations of Literary History. A large portion of the volume is occupied with the correspondence of Dr. Thomas Percy, Bishop of Dromore, whose name is identified with the Ballad literature of England. As a theologian and a politician, he does not appear qualified, as far as this correspondence discloses his aims, to take any special rank. The few extracts we have made are chiefly from the communications of his correspondents.

Amongst them was Rev. George Somers Clarke, D.D., Fellow of Trinity College, Oxford, and Vicar of Great Waltham, Essex. He was the author of various works, classical and theological; among the latter, of a sermon entitled, "The Everlasting Fire of the Athanasian Creed, * * dedicated to the Rev. Francis Stone and his Persecutors," 1808. In the same year he printed an odd Fast Sermon, in which, while exhorting his countrymen to amend their ways, he signalizes his zeal for an improved translation of the Scriptures by pointing out as the great national sin the use of a defective version of the Bible. Writing to the Bishop in 1807, he says,

"It may possibly as yet be news, and not unacceptable to the Bishop, to be informed, that the Unitarian Society, at a general meeting, January 8th last, subscribed nearly £400 to put to press an '*Improved* Version of the New Testament, on the basis of Archbishop Newcome's Version, with no other variations than such as may *appear* to be *necessary*.' Their impression is to be 5000 copies; calculated expense £700; but they had resolved to go to press as soon as £300 only had been raised. This, therefore, was done by Lindsey, £50; Duke of Grafton, 50 guineas; S. Prime, 50 guineas; Dr. Disney, 20 guineas; London Unitarian Society, £100; Southern ditto, £50."—P. 388.

Bishop Warburton (1752) writes thus:

"The 'Essay on Spirit' is written by Clayton, Bishop of Clogher. In an English Bishop it would have been called heresy; but in an Irish, I suppose it will pass for a blunder. It is in three parts; the middle only is properly his own; the first being little better than an extract from Locke, and the last from Clarke. He is of the grosser sort of Arians. He holds the Holy Ghost to be Gabriel, and Jesus to be Michael, in defiance of the Apostle, who says 'he took not on himself the nature of angels.' I apprehend that the Bishop (who published it against the advice of his friends) thought it would make a noise; but he is mistaken; the world seems disposed to overlook and forget it, unless some answer call back their attention."

According to the Editor of the New Monthly Magazine, it is added in a note, "The Essay on Spirit was the production of a young clergyman in Ireland, who was afraid to publish it himself; and the Bishop, he says, with more zeal than honesty or prudence, fathered the spurious bantling."

A different and a brighter colour is given to this singular literary anecdote by the candid Dr. Kippis:

"It is a remarkable fact, and hitherto not known in the world, that the Essay on Spirit was not actually written by the Bishop of Clogher. The real author of it was a young clergyman in our Prelate's diocese, who shewed the MS. to his Lordship, and, for reasons which may easily be conceived, expressed his fear of venturing to print it in his own name. The Bishop, with that romantic generosity which marked his character, readily took the matter upon himself, and determined to sustain all the obloquy that might arise from the publication. He did not, indeed, absolutely avow the work, nor could he do it with truth; but by letting it pass from his hands to the press, and covering it with the dedication which was his own writing, he managed the affair in such a manner, that the treatise was universally ascribed to him, and it was openly considered as his in all the attacks to which it was exposed. Few persons, except Dr. Bernard, the present Dean of Derry, knew the fact to be otherwise; and he hath authorized Mr. Thomas Campbell to assure the public that the Bishop of Clogher was only the adopted father of the Essay on Spirit. One effect of our Prelate's conduct in this matter was, his being prevented from rising to a higher seat in the Church. In 1752, upon the death of Dr. Hart, he was recommended by the Duke of Dorset, then Viceroy of Ireland, to the vacant Archbishopric of Tuam. But a negative was put upon him in England, solely on account of his being regarded as the writer of the Essay."

The remarks that follow on the works of Sir Isaac Newton are from the letters of Mr. William Bowman, of whom an account will be found in Nichols's Literary Illustrations, V. 53.

"Egham, June 22, 1760.

"By the posthumous works of Sir Isaac Newton, I meant his Chronology and Explanation of the Prophecies, published by Mr. Conduit, whose daughter married Lord Lymington, son to the Earl of Portsmouth; but both being dead, their children are under the care of their grandfather; and consequently all the papers of their grand-uncle at his disposal. To those may be added two Dissertations on the spurious texts, 1 John ch. v. 7, and 1 Tim. iii. 16, sent by Mr. Locke to Le Clerc at Amsterdam, without a name; but he not daring to print them, he deposited them in the public library, whence they were copied and printed in 1754. Whiston mentions them in his Athanasian Forgeries, 1736, and Wetstein used them in his edition of the New Testament, 1757. The old gentleman never would see Whiston and Emlyn, but conversed with Dr. Drake* only, during the Domitianan (?) controversy on the subject; and from him transpired the faults of these texts, which these papers demonstrate so clearly, that Dr. Waterland never once durst quote that of St. John.

"Next to be added, are four letters to Dr. Bentley in 1692, Chaplain to Bishop Stillingfleet, in order to make him comprehend his system, and the use to be made of it in religion, before he ventured to introduce it into his sermons at Boyle's lecture, about that time begun. They were deposited in the library at Cambridge, and at last printed in 1756, after I had a copy of them sixteen years in MS. In p. 19, he quotes Blondel on Bombs, for Plato's *Lyncea*, that if the planets from some remote region had been let fall towards the sun, in arriving at their several orbs, their motion of falling would

* James Drake, M.D., F.R.S. See Literary Anecdotes, VII. 115.

have turned into a transverse one. I doubt the passage is not in Plato's works, but in some of his scholiasts or commentators, as perhaps you may be informed by Mr. Muir. From these it appears that Sir Isaac was at great pains to thrash his principles into Bentley's head, and prevent his misrepresenting them, and doing mischief. Wherefore he was a most arrogant pedant in boasting that, if he had not introduced the Newtonian Philosophy into the world, Sir Isaac might have taught a school to his death at Cambridge.

"It must be owned that the clergy, who used to be frighted at common sense, were afraid both of him and Mr. Locke; and it is remarkable that Stillingfleet, who dreaded Locke's metaphysicks, was the first who encouraged the Newtonian philosophy in religion. Of all men, Sir Isaac had the most comprehensive idea of the connection of the material and moral world, without uttering the schemes otherwise than by his organs, Drs. Bentley and Clarke, particularly the latter. At the Revolution we had some vestiges of Christianity in Reformed churches, but none of its pure genuine principles. These Sir Isaac and Mr. Locke brought to light, which shone but faintly on my coming to town forty-one years ago. But had Sir Isaac's History of Christianity for the First Four Centuries escaped the flames, we should have seen to what a degree priests had corrupted it in those early ages (of this work some fragments and chapters still remain), more than sophists and mountebanks had vitiated all natural knowledge.

"You'll excuse these anecdotes on Sir Isaac's posthumous works, which your inquiries have led me into."

The sad story is told in this volume of Elizabeth, widow of Lord James Russell (fifth son of the first Duke of Bedford), and second wife of Sir Henry Hoghton, Bart. She was the daughter and heiress of Tryphæna Grove, and the ceremony of her marriage with Lord James Russell was celebrated by Dr. Burgess, August 14, 1697. This is the story:

"She had so managed as to acquire an excellent character, and especially among the poorer classes of Dissenters, multitudes of whom she had persuaded to lodge their little pittances of money in her hands, very probably, I should suppose (though I have no proof of the fact at this distance of time), from the same cause which has taken in so many weak people to their ruin—the expectation of an unreasonable and illegal interest. All this went on very smoothly while she lived; but at her death the principal was not forthcoming, and nobody found to pay any more interest; in consequence of which many were left in circumstances of miserable distress. I remember hearing two old relatives of mine discussing the business some forty years ago, of whom one endeavoured to reason with the tenderness and piety of your good-natured letter-writer here, and cried for mercy upon the character of Lady James; but the other was disposed, though by no means an ill-tempered man, to think it all misplaced tenderness, and to join the general cry of the world, who gave her ladyship no quarter, and said that it arose from nothing but an ambitious desire to scrape together, *viis et modis quibuslibet*, so much money as to make her only child, Miss Tryphæna Russell, a fortune of £100,000 (a great sum of money in those days) to Mr. Thomas Scawen, M.P. for Surrey, to whom she was married: the real state of facts cannot now probably be ascertained—*sub judice majore lis est.* At all events, everybody seemed to join in exculpating her husband, Sir Henry Hoghton, who was considered a very honourable man, who had no share in the plot, and who, having no children, was much more likely to have lost than gained anything by his lady, whose conduct was understood to have been a source of great trouble and distress to him. Poor Dr. Doddridge was said to have had a funeral sermon ready cut and dried for the apotheosis; but the bubble had burst, and such hints had been whispered about before the appointed day, that he very prudently laid it up for future use."—VIII. 621.

Lady Russell died suddenly at Reading, September 1, 1736, when travelling from Bath. It is certain that Dr. Doddridge felt the matter very acutely. In a letter written to his friend Dr. Clarke, three months after, he admits that the suspicion which had fallen on Lady Russell's character from the embarrassed state of her affairs, had almost broken his heart, and adds, "My loss is above one hundred and thirty pounds; but I esteem it as nothing when compared with what I suffer as a friend, a Christian, and a Dissenter."

Among the "Anecdotes," extracts are given from Cole's Athenæ Cantabrigienses. We conclude with a paragraph relating to one of the friends of honest Will Whiston,

"Thomas Western, Esq., Clare Hall."—"I have heard his son, my dearest and most particular good friend, say, that Will Whiston used frequently to be at their house, where he was always well received. Mr. Western was a particular friend of Mr. Addison, and wrote one or more of the papers which go under the name of the *Spectator*." "His son and heir, my fellow collegiate at Clare Hall, where he was fellow-commoner when I was pensioner, was of Riven Hall, in Essex, where he lives in a very retired way with his family upon a noble and fine estate, is a most worthy son of an ingenious father, being possessed largely of all those accomplishments which adorn the fine gentleman, without the pedantry or conceit of a scholar, to which title he has most undoubted pretensions. *Vide* Spectator, No. 261, Vol. IV. p. 42."

Gradations in Euclid. Books I. and II. By Henry Green, A.M. Pp. 227. Kent & Co., Paternoster Row.

Mr. Green in compiling this volume has made it his aim to furnish a useful book to those in the humbler stations of life, who attend parochial and similar schools, who cannot devote much time to geometrical studies, and to whom, therefore, the practical application of whatever they learn is of great importance. The result is a cheap and compendious volume, in which the early steps of mathematical study are laid down with beautiful simplicity and clearness; and at every point where a difficulty occurs, the pupil finds the explanations he needs. The whole work bears the stamp of reality, and is executed by one who knows by experience what help the learner requires.

The Divinity and Atonement of Jesus Christ Scripturally expounded, in answer to Misrepresentations of Unitarian Views on those Subjects, espoused by Dr. Thomas M'Crie. By John R. Beard, D.D. 12mo. Pp. 54. London—Whitfield.

This pamphlet has been called into existence by the coarse statements of a Dr. Thomas M'Crie, one of a number of Scottish Calvinists busy in constructing and uniting churches with Presbyterian discipline in England. Inflamed with the hot Calvinism of their native land, Dr. M'Crie and his associates (who, if the newspapers faithfully reported their proceedings, devoted most of their time at their last meeting in Manchester to a party fight about organs in their churches) venture on statements respecting Unitarians and Unitarianism from which their more wary English orthodox brethren generally abstain, at least when the eye of the public and the press is upon them. In reply to such assailants, Dr. Beard has very conclusively shewn, that, in the proper scriptural sense

of the words, Unitarians do not deny Christ's divinity, and that they do not trample his atonement under their feet. It is perhaps the necessary result of the occasion of this little work that it is rather adapted to allay the hostile prejudices of orthodox opponents, than to meet the difficulties of thoughtful Unitarian readers. But for the former purpose it is admirably adapted.

INTELLIGENCE.

WARWICKSHIRE UNITARIAN TRACT SOCIETY.

The fifty-second annual general meeting of this Society was held in the Old meeting-house, Coseley, on Tuesday, 24th of August, when the following ministers were present: Revds. C. Clarke, W. Cochrane, Dr. Davison, W. O. M'Gowan, S. Hunter, W. James, W. M'Kean, H. M'Kean, E. Myers, E. Parry and W. C. Squire. The following gentlemen, among others, were also present: Messrs. J. R. Mott, Clifford, Edwards, Green, Coppock, Granger and Brooke.

The religious service was introduced by the Rev. William M'Kean, and the sermon was preached by the Rev. William James, of Bristol, from 2 Tim. i. 13, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." The necessity and importance of opposing the numerous errors which are upheld by the Christian church, by the reverential and careful study of the Scriptures, was ably enforced. There is, said the preacher, "a form of sound words," and to this reference should be constantly made when we give an account of our religious belief, that our faith might not seem to rest on the opinions of men, but on the word of God. The sermon was eminently practical, and full of the spirit of Christian charity. The congregation listened with marked attention, and the natural and impressive delivery of Mr. James was the subject of remark in the subsequent proceedings of the day. At the meeting for business at the close of the religious service, the Rev. W. O. M'Gowan took the chair, and expressed his extreme regret at the unavoidable absence of the Rev. S. Bache, the respected Secretary of the Society, who had desired and intended to be present, but was obliged to remain at home with his son (since deceased), who was near his earthly end. The duties of Secretary would be discharged by the Rev. Charles Clarke. Mr. Clarke read the report of the last annual general meeting, and the minutes of the committee meetings which had been held during the year. Charles Clifford, Esq., read the Treasurer's statement of accounts, and after receiving the thanks of the meeting for his services, was appointed to fill the office of Treasurer for the ensuing year. The Rev. S. Bache was appointed to the office of Secretary, and in expressing its thanks for his invaluable services, the meeting desired that its affectionate sympathy with Mr. Bache might be recorded and communicated to him. Thanks were given to the Rev. W. James for his timely, practical and evangelical discourse; to the Committee and the Deputy Treasurers for their services; and to the minister and congregation of the Old meeting, Coseley, for their kindness in permitting the use of it to the Tract Society. Twelve new names were added to the list of subscribers. About forty ladies and gentlemen afterwards dined together at the Boat Inn, when the Rev. W. O. M'Gowan presided. An interesting discussion was raised as to the best means of making the Society more efficient and useful. The Rev. William M'Kean urged that the original objects of the Society should be promoted; that its subscribers should support the printing and distribution of tracts, and not confine their efforts to the purchase of books for their own shelves. The work now done could be better done without the aid of the Society, as its books were dearer than they could be purchased elsewhere.—Mr. Clifford referred to the Catalogue, which he said contained many tracts which the members could purchase. The Committee would willingly carry out any suggestion that might be made, as far as their means would allow. With respect to the high price of the books, he did not believe that any one derived profit from the Society. The bookseller who served them had a great deal of trouble, and he made a large reduction from the price of the books, which went to defray the expenses incurred

in printing catalogues, &c.—Mr. James and Mr. M'Gowan urged the importance of bringing our views before the public in the best and cheapest forms.—Mr. Clarke said that as far as his private feelings went, he would like to see the Catalogue different, in a sense, perhaps, in which he should not have the concurrence of the friends around him; he would like books and tracts entered for sale that were a little more fresh and innovating than those of the ordinary Unitarian type. But he was compelled to remember that the Society had a fixed constitution; it had existed more than fifty years; there were many interesting recollections connected with it: it had been the means of bringing to the attention of its subscribers a number of good books, which probably without its aid they would neither have seen nor purchased; and he therefore did not think that the operations of the Society could with safety be disturbed or changed. Moreover, the good the Society did in the district by bringing many friends together once a year, was of the utmost importance. And he thought that in that direction much greater good might be done. He had listened with gratification to the interesting discourse preached by Mr. James; for it contained many encouragements to perseverance in the diffusion of truth. In this respect the discourse agreed admirably with the purposes of the Warwickshire Tract Society. Quite consistently with its past history and with its constitution, the Society might strive to promote the application of truth to life and conduct. Christ and his apostles laboured to change the hearts of men, to redeem them from all iniquity. And Unitarians should consider that in the degree in which their views are more true and less adulterated with human corruptions than those of their neighbours, should they be powerful and efficient workers in the name and cause of Christ. The truth was not to be held as an end in itself, but as ministerial to the high end of effecting the deliverance of the human soul from darkness and guilt. He did not think that the Society would ever do much by the circulation of tracts, for in this it might be surpassed by private enterprize; yet, if it would continue to bring its members together once a year, and if its members would help one another to find out to what good and sacred and necessary uses the truth they hold might be put—if these things could be done, there would be found, he believed, both room and need for the Warwickshire Tract Society for many years.—The Rev. Edmund Parry referred to the good which had been done by the Society among his personal friends, by bringing useful books to their notice; and Mr. C. H. Edwards thought that it was unadvisable that its constitution should be changed. The friends afterwards joined the congregation in the chapel, where, after tea had been enjoyed, addresses were delivered by Revds. W. O. M'Gowan, C. Clarke, William James, S. Hunter, E. Parry and W. C. Squire. The proceedings of the day were most cheerful, friendly and encouraging, and their success was due in no small measure to the Rev. W. O. M'Gowan and the warm-hearted members of his congregation.

OLDBURY DOUBLE LECTURE.

The Oldbury Double Lecture took place on Tuesday, September 14th, according to annual custom. The ministers present were the Revds. Dr. Davison, Charles Clarke, William O. M'Gowan, J. R. M'Kee, William Cochrane, Edward Parry, William M'Kean and Henry M'Kean. The congregation was numerous.

The introductory services were conducted by Mr. Parry; after which, the first lecture was delivered by Dr. Davison, from Luke xiv. 23, "Compel them to come in." This was an eloquent discourse, spoken extempore, and shewing that no church except the Unitarian church could become universal, because in no other were the elements of a faith acceptable to all men. The practical improvement was an appeal for greater missionary effort and better organization.

The second lecture was by Mr. M'Gowan, from John viii. 36, "If the Son shall make you free, ye shall be free indeed." The preacher complimented the Unitarian church as true to the great principles of religious liberty, for which the 2000 Ministers suffered in 1662, and maintained that spirituality of heart and life could only exist in an atmosphere of freedom. He shewed also that if spirituality were not in Unitarianism, it could be in no other faith.

After the usual dinner, a lively discussion of the topics of the lectures took place, which brought out that pleasing variety of opinion which must ever distinguish the expression of free religious mind and the approbation of that variety.

MARRIAGES IN ENGLAND.

In the 19th Annual Report (just issued) of the Registrar-General, for 1858, it is stated, that 133,619 marriages were celebrated according to the rites of the Esta-

blished Church; and 25,718 otherwise. The proportion of persons who married according to the rites of the Church was 84 in 100.

The number of marriages in the registered places of Roman Catholics was 7527, or a fourth part less than the number 9710 in the registered places of other Christian denominations not of the Established Church. 8097 marriages were contracted in the offices of superintendent registrars, without the performance of any religious rite.

The marriages of Jews appear to be multiplying in England and Wales rapidly; the number in the registers of 1841 was 113, the number in 1849 was 229, and the numbers in the three years, of which 1856 was the last, were 287, 224, and 312.

The number of registered buildings for the solemnization of marriage at the end of the year 1856 was 3811; 1322 belonged to the Independents, 854 to the Baptists, 672 to the various sects of Wesleyan Methodists, 157 to the Unitarians, 473 to the Roman Catholics. The buildings of the following modern sects are not so numerous. The Latter-day Saints have but one building registered for their marriages, the Catholic and Apostolic Church has 15, the New Church has 19 buildings.

OBITUARY.

June 29, at Mold, aged 28 years, Mary Anne, wife of Edward Thompson, Esq., and youngest daughter of John Allen, Esq., late of Warrington.

July 1, at Dudley, aged 53 years, Mary, the beloved wife of Mr. William Chrysostom Wood, wholesale grocer and provision merchant, deeply lamented by her family and a large circle of friends.

July 2, at Bridport, Captain John Balston, aged 39 years.

July 11, at Bridport, aged 82, John Baker, for many years pew-opener in the Unitarian chapel.

July 28, at Pymore, near Bridport, Jane, the beloved wife of Mr. Benjamin Templar, of Manchester, aged 29 years.

Aug. 5, at her residence, West Street, Bridport, after a lingering illness, Elizabeth Eliza Gundry, relict of the late Joseph Gundry, Esq., of Bridport, aged 75 years.

Aug. 26, at Palanza, Lago Maggiore, aged 49, Mary Stuart, wife of Samuel Robinson, Esq., of Blackbrook Cottage, Wilmslow, Cheshire. She was interred on the 31st, in the beautiful cemetery at Zurich.

Aug. 29, aged 68, Mr. James Humphreys, minister of the General Baptist church at Dockhead, Bermondsey.

Aug. 29, at York, the Rev. Charles Wellbeloved, in the 90th year of his age, and the 67th of his ministry to the Presbyterian congregation in that city.

Aug. 30, aged 31, Mary, the wife of Herbert New, Esq., of Green Hill, Evesham, and eldest daughter of the late John Alcock, Esq., of Gatley Hill, Cheshire.

Aug. 30, Mary, the beloved wife of Mr. John Kendall, Rumford Street, Manchester.

Sept. 2, at the house of her son-in-law, Robert Wakefield, Esq., Sussex Place, in the 92nd year of her age, Mrs. Pomeroy, widow of the late Thomas Pomeroy, Esq.

Sept. 6, at Haverstock Hill, aged 63, Mary Ann, widow of the late W. Coates, Esq., of Whitechapel.

Sept. 5, at Gatley Hall, near Cheadle, Cheshire, in her 41st year, Charlotte, youngest daughter of the late William Henry, Esq., M.D.

Sept. 9, in his 13th year, William Lang, only son of Mr. Christopher J. Thomas, Bristol.

Sept. 10, at the Pines, Weybridge, Mary, wife of Dr. Southwood Smith, and daughter of the late John Christie, Esq., of Hackney Wick.

MARRIAGES.

June 14, at the Cathedral, Bombay, WASHINGTON TEASDALE, Esq., civil engineer, to ELIZABETH, eldest daughter of Mr. WILLIAM FRETWELL, of Leeds.

June 15, in the Temple-patrick Unitarian meeting-house, by Rev. David Gordon, Banbridge, Rev. J. JENNINGS, A.B., Crumlin, to ELIZA, youngest daughter of the late Rev. John BANKHEAD, of Ballycarry.

June 20, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. WILLIAM WHALLEY, widower, to MARY ANN, daughter of the late Mr. William TONG.

June 21, in the Remonstrant meeting-house, Moira, Co. Down, by Rev. James Mulligan, WILLIAM MULLIGAN to HESSY, youngest daughter of the late Dr. SIMPSON, of Moira.

June 22, at the Unitarian chapel, Church Street, Preston, by Rev. W. C. Squier, Mr. CHARLES HENRY SUDELL, of Preston, to EMMA, youngest daughter of Mr. Richard VEEVERS, of Fulwood.

June 23, at Wellow church, Sir HENRY VERNEY, Bart., M.P., of Clayden House, Bucks, to FRANCES PARTHENOPE, eldest daughter of W. E. NIGHTINGALE, Esq., of Embley, Hants, and Lea Hurst, Derbyshire.

June 24, at the Unitarian church, Holywood, county Down, by Rev. Charles M'Alester, the Rev. JOHN ARMSTRONG CROZIER, of Ballymena, to ELIZABETH, widow of George ASH, Esq., of Belfast, and youngest daughter of Rev. Henry Montgomery, LL.D., of Dunmurry.

June 30, at St. John's church, Pendlebury, by Rev. Edward H. Robson, incumbent, EDWARD, youngest son of William SHARP, Esq., of Linden Hall, in the county of Lancaster, to SARAH CATHERINE, only surviving daughter of James Aspinall TURNER, Esq., M.P., of Pendlebury House, near Manchester.

Aug. 21, at Bank-Street chapel, Bolton, Mr. FRANCIS MAKIN to ISABELLA, daughter of the late Mr. Thomas MIDDLETON, farmer, Dent, Yorkshire.

Aug. 21, at the Unitarian chapel, Carmarthen, by Rev. Dr. Lloyd, T. TRAVERS WOOD, Esq., of Swansea, to AGNES JANE, youngest daughter of the late George THOMAS, Esq., of Carmarthen.

Aug. 24, at the Presbyterian chapel, St. Saviourgate, York, by Rev. H. V. Palmer, ALFRED KENT, Esq., solicitor, of Blackman Street and Walworth, London, to ELIZA, only daughter of Charles WALKER, Esq., of York. [Miss Walker having been the chief ornament of the choir of St. Saviourgate, some members of the congregation, desirous of testifying their grateful and friendly feelings, presented her, on her marriage, with a handsome Tea and Coffee service.]

Aug. 29, at the Old meeting-house, Bessel's Green, by Rev. John A. Briggs, EDWARD PIGGOTT to MARY STAPLES, both of Sevenoaks.

Aug. 31, at the New meeting-house, Birmingham, by Rev. Samuel Bache, the Rev. BENJAMIN WRIGHT, Minister to the Poor, of the Birmingham Unitarian Domestic Mission, to LOUISA, daughter of the late Mr. Amos TAYLOR, jeweller, of Birmingham.

Sept. 1, at Northgate-end chapel, Halifax, by Rev. R. L. Carpenter, B.A., Mr. THOMAS ALLEN, Brierley, to SARAH, eldest daughter of Mr. George WADSWORTH.

Sept. 5, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. JOSEPH APPLEYARD to RACHAEL, daughter of Mr. Benjamin BATESON, all of Bolton.

Sept. 6, at the church of the Divine Unity, Newcastle-upon-Tyne, by the father of the bridegroom, Rev. George Harris, GEORGE WASHINGTON HARRIS, Esq., of London, to MARY CATHERINE, only child of Robert WALLACE, Esq., of Newcastle-upon-Tyne.

Sept. 9, by Rev. Dr. Beard, in the Unitarian chapel, Strangeways, Mr. H. B. PEACOCK, Jun., of St. Ann's Square, to ELLEN, daughter of Mr. J. ARMSTRONG, St. Ann's Passage, Manchester.

Sept. 14, at Hyde chapel, Gee Cross, by Rev. Charles Beard, B.A., EDWIN GRUNDY, eldest son of Thomas WRIGLEY, Esq., Timberhurst, Bury, to MARY, second daughter of Edmund POTTER, Esq., Dinting Lodge, Glossop.

Sept. 15, at East Bridgeford, Notts, by Rev. R. W. Hutchings, rector, and Rev. S. Broomhead Ward, rector of Teffont Evyas, Wilts, FREDERICK, son of Thomas Asline WARD, Esq., of Park House, Sheffield, to ANNE CHARLOTTE, daughter of George BEAUMONT, Esq., of Bridgeford Hill.

At Underdale, near Adelaide, South Australia, by Rev. J. C. Woods, B.A., Mr. JOHN BRODIE SPENCE to JESSIE, eldest daughter of Mr. John CUMMING, late of Glasgow.